



Rom. 5.12.

Pervnum hominem peccatum intrauit in mundum, & per peccatum mors.

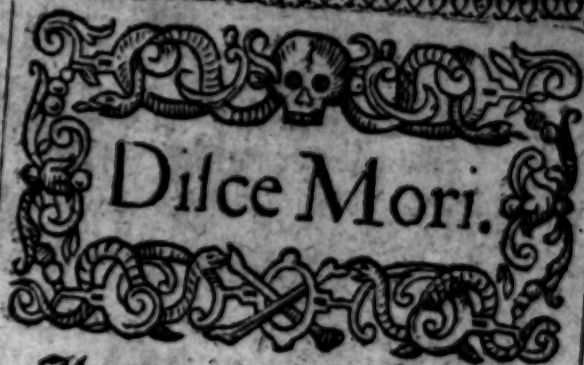
By one, Anne entred into the woorld, and by Anne death.



Rom. 5.12.

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Dilce Mori.

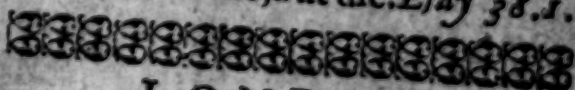
Learne to Die.

A Religious discourse, moouing
euery Christian man to enter in-
to a serious remembrance of
his ende.

*Wherin also is contained the meane
and manner of disposing himselfe
to God, before, and at the time of
his departure.*

In the whole, somewhat happi-
ly may be obserued, necessary to
be thought vpon, while we are a-
liue, and when we are dying,
to aduise our selues
and others.

Put thy house in order, for thou
shalt not liue, but die. *Esay 38. 5.*



L O N D O N

Printed by Iohn Wolfe, and are to bee
sold at the Exchange by Cudlibert
Burby. 1601.

THE
DIE
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To the Honourable and
vertuous his verie good
Lady, the Lady Elizabeth South
well, one of the Ladies of the
Queenes Maiesties most
honourable privie
Chamber.



Ately entring
(Right ver-
tuous Ladie)
into some
more then ordinary con-
sideration of the grace-
lesse attempts, and despe-
rate enterprises, which
many in these dayes (and
the more the more pittie)
by a cowardly yelding to

The Epist. Dedicatory.

euill motions , commit
euen against their owne
selues , yea, their owne
afetie; I thought to dis-
charge my dutie vnto al-
mightie God, and plaine
meaning to men, by set-
ting downe onely some
short aduertisement, for
discontented & distressed
mindes, wherewith this
world doth much abound.
But after, waiing with my
self, how much it concer-
neth euery mā to be care-
ful of his end, wherevpon
depēds so great a charge
as his eternall welfare is
worth; I then began to
draw that particular ad-
uertisement appertey-
ning vnto some, to a

more

The Epist. Dedicatory.

more generall discourse,
appliable vnto all, and e-
uerie one, in this forme,
D I S C E M O R I, *Learne*
to Die: For it seemed to
me a thing most necessa-
rie, for euerie sober chri-
stian to bee mooued to
enter into a serious re-
membrance of his ende,
to know the meane and
maner of disposing him-
selfe to God, before, and
at the time of his depar-
ture: that so by the as-
sistaunce of Gods good
grace, he might liue and
die the life and death of
the righteous, and that
it may bee saide of him,
which *S. Ambrose* some-
times spake of *Abraham*,

The Epist. Dedicatory.

*Mortuus est in bona senectute, eo quod in bonitate propo-
siti permansit; Abraham died
in a good olde age, for
why? Abraham perseue-
red in his good resoluti-
ons, in his olde age, yea
euen vnto the ende. Ma-
dam, I beseech the God
of Abraham, to grant you
Abrahams good succes-
sive course, both in the
way, and at the ende of
the way. Your more then
vsuall fauour, and long
continued acceptaunce,
hath bounde mee vnto
you, whom otherwise I
truly reuerence, for that
I am fully perswaded,
you truly reuerēce God,
and serue him, whom to*

serue,

The Epist. Dedicatory.

serue, is blessed libertie,
yea, (as I shall in the dis-
course following shewe)
is the most honourable
estate of all. To make is-
sue of my dutifull regard
this small occasion is of-
fered. Were I a meere
stranger, I could not for
protection sake, seeke a-
ny better patronesse of a
religious discourse, then
from a religious dispo-
sition: but your particu-
lar respect towardes mee
many waies, is such, as I
shal liue & die vngrateful.
I coulde haue wished to
haue made testimonie of
my willing intention by
some other meanes, then
by publishing vnder your

The Epist. Dedicatory.

Ladyships name, these
smal labours, to the view
of the world: for I must
needs confesse, I was ver-
rie loath (respecting my
owne weakenes) to make
that knowne vnto others
which is best knowne
vnto my selfe; vntill at
last, being ouer entrea-
ted by some special frieds
from the Vniuersitie of
Oxford, whose sober, iu-
dicious, and very learned
aduise, I knew not howe
to gainsay: I was induced
to let this present tract
go forward in the name
of God. Wherein I seeke
not praise, where none is
deserued: but onely de-
fire the Christian Reader

(where

The Epist. Dedicatory.

(where ought is amisse)
to attribute that vnto my
selfe, and beseech your
Ladyship, that if there be
any thing obserued,
which may mooue so
much as a goodthought,
that it would please you
to giue the glorie onelie
vnto God, to whose hea-
uenly protection com-
mending you euer in my
prayers, I cease for this
time to holde you anie
longer from the matter
it selfe, which followeth.

*Your Ladyships in hum-
ble dutie.*

CHRISTOP. SVTTON.



Apoc. 20. 11.

Et vidi thronum magnum candidi.

And I saw a great white Throne, and one
sitting vpon it.

and the dead were iudged, &c.

Jennari the 1609 died
in Richard Wharfum



The Preface to the godly Reader.



THAT Religion is
somewhat out of
joynt, when Chri-
stian conuersati-
on goes not euen, as it ought
with Christian profession, it
is so apparent it cannot bee
denied, such and so sensible
a defect, as that thereby the
whole bodie is not a little
blemished.

2 Those whose hearts desire
is, that Israel may bee saved;

To the Reader.

and whose true charitie is
wont to beseech God, for
the good of all, haue not one-
ly lifted vp humble hands to
heauen, but also endeuoured
bypainefull labours, to seeke
(as much as in them lyeth,
and so farre forth as the times
may permit and suffer) the
best redresse in this case they
could: some by substantiall
answering, and soberly as-
swaging the turbulent hu-
mors of those men, whose pri-
uate fancies haue much hin-
dred higher proceedings in
matters of faith. (Refuted they
may bee, and are, quieted
they will not bee:) others by
denout and learned exhor-
tations, in seeking to make a
stay of those evils, which A

theisme

To the Reader.

theisme and want of the feare of God, would in great likelihood bring upon this declining world, both labouring for their times, to keepe some remembrance of Iesus Christ in the minds of men, before al be too farre out of square, or come to irreconuerable ruine.

3 But here may wee not demand of the diligent obseruers of our imperfections abroad, whose manner is so much to strike upon this one string, and by this defect take occasion to call in questio, nay, to bring in open obloquie our Christian cause, are none fallen at home from the ancient sinceritie, and harmelesse deuotion of former and better ages of the Church? Some

State

To the Reader.

state-medling actions, these
uncharitable censures, in
cleane shutting out from the
houshold of faith and hope of
life, those who haue poore souls
to saue as wel as others, and
beare, I trust, as I haue a loue to
Christ crucified as them-
selues, may put them in mind,
that we may all beare a part
together in that song of mercy,
Aspergas nos Domine,
Cleansse vs O Lord.

4 May we not al bethink our
selues on both sides, whether
these be not the dayes whereof
our Souiour Christ spake,
Wherin iniquitie should
abound? Was euer that old
complaint of Hilary more
truely verified? Dum in
verbis pugna est, dum in

Hilarius
ad Con-
stanti. m.

nou-

To the Reader,

nouitatibus quæstio est, dum in ambiguis occasio est, dum in consensu difficultas est, iam nemo Christi est, *While there is strife in words, while there is question in innovations, while there is occasion in doubts, while there is a waywardnesse in consent, none is of Christ.* This nipping and gaeling one of, and at another, this eger pursuit of the living, and troubling the verie ashes of the dead (who cannot answere for themselves) is farre from that charitie that hopeth all things: and the counsell of that spirit that bids vs pray one for another.

s To see what wit & learning is wont to do in tossing the testi-

To the Reader.

monies of ancient record too
and fro, nay, which is more, in
wresting the verie text of ho-
ly writ, upon the tenters of our
owne dispositions, would so a-
maze him, that shall reade o-
uer with aduifement, the
controuersies of these times,
as hee shall thinke some of
them rather discourses to trie
maistery, the otherwise sincere
trauelles, imployed for Gods
glorie, and his Churches good.

6 Now God of his mercie
grant, that once this forward
crossing world may draw to a
Christian harmonie, that wee
may haue lesse fighting and
writing for Religion, and more
inducouing on all parts to be-
come as wee ought, more reli-
gious, that so this little Arke

To the Reader.

d to of Christs Church may nowe
e, in the coole of the euening
f ho- with a soft gale drave home-
f our ward, and with olde Simeon
so a- embracing Christ, make ready
de o- n depart in peace. It is the
the Wise mans aduise to euerie
nes, ne, Remember thy ende,
e of and let enmitie passe.

tric 7 And thus much wee be-
cere sech at their hands, in whose
Gods hardest iudgment our cause is
ood. so feeble, that setting aside all
rcie rinate respects, they would at
ard st consider whose gracious
to a protection hath defended so
wee ong his and our cause, whose
and ming and watchfull eye hath
ore reserued her, who is (and
be- God grant long may be)
eli- be staffe of our peace, cal-
rke ng to minde that of our Sa-

of
kionr,

To the Reader.

now, If you will not beleeue me, yet beleeue me for my workes sake.

8 For those busie spirits nearer home, who would needs gouerne, before they haue well learned to obey, & that at their first bourding, must needs sit at the helme to guide all, how raw, how unskilfull soeuer, but experience hath long time since taught the world, and the ruine of the East, the Church how dangerous it is to saile in a ship, where the pilots are of a disposition to be quarrelling within themselves: the newes new deuises in matters of meere conceipt, haue long seemed vnto themselves better then all the wisdom of the world. But may wee intreat

then

To the reader.

be. them at the least to recounte
me with themselves their owne
olly, in making it as they haue
ea. done, a perfection of godlines,
go. call and reckon others un-
wel. polly. And this curssed scoffing
heine Noahs nakednes, aspartto
fitt. delight their sower austerities.
hore 9 Woulde to God these
uer. strange minded men would li-
time. men to the graue counsell of
the. saint Chrysostome: Quod
rch. cupiditate iudicandi,
ile i. iudex esse velis, sedem e-
re q. o tibi ostendam, quæ
elling. magnum quæstum tibi
thej. conferet, & nulla animi
rs. be maculabit, sedeat
i. se. mens & cogitatio, iudex
etto. in animam, atque consci-
f th. entiam tuam, adducas
reat. omnia delicta tua in me-
ther. dium,

Chrysost.
in hom.
Mat. 13.

To the Reader.

dium, dicas tecum quare
hoc vel illud ausus es, I
with a desire of iudging thou
wouldst needs bee a Iudge,
will shew thee, sayth hee, the
iudgement seate, which shall
be gainefull vnto thee, and no
way touch thy conscience, lette
thy minde and thought sitte
downe to giue sentence, call
forth all thy offences, and be
ginne to say with thy selfe, why
hast thou doone this or that

10 This priuate examining
of the selues, would soone make
these publike controllers of al
others, by plausible pretenses
of reformation, to looke nea
rer home, and amend in them
selues where much is amisse
Saint Paule blamed the
course, whose manner was to ge

1. Tim.

13.

Gen. 27.

30.

from

To the Reader.

from house to house, Esau that lost the blessing, was hunting abroad, but Iacob that had the blessing and the inheritance too, kept at home. The iust man, sayth Salomon, is the first accuser of himselfe. and Iudah spake humbly of an offender, when hee sayde: Shee is more righteous then I.

Gen. 38.
36.

11 Let these men know that obedience is better then sacrifice, and that hee who is woont to giue grace vnto the humble, is also saide to resist the proud. Be they wel assured this sleight stuffe will shrinke when it comes to the wetting. This counterfeit coyne will prooue drosse, when it shall bee put to the great triall. An

easier

To the reader.

easier matter is it for deuisers
to reprove others, then to a-
mend themselves. So it is, that
those who haue a blemish
in their eye, thinke the
sky to be euer cloudy.
Nothing more common with
troublesom dispositions, which
haue not knowne the way of
peace, then to bee contending,
seldome contented, what cause
so euer there bee otherwise, to
be thankfull vnto God.

12 The Lord by the Pro-
phet Malachie saith, I
haue blessed you: the un-
thankfull people replied:
Wherin hast thou blessed
vs? If all bee not answerable
vnto some mens conceits, all is
amisse, no blessing of God is
acknowledged, no thankfull-

To the reader.

nes at all remembred. To
let these also goe, with their
childish proceedngs, men are
men, Truth is truth: little
need wee, did wee be-
thinke our selues well, in this
case to complaine: worse wee
may feare, better to come we
doe not hope for: our rather
wanting, then enioying, may
make posteritie to acknow-
ledge our present good, in
which case, the religious and
well disposed may deuoutly
say, O Lord stablish the
thyng that thou hast
brought in vs, for thy
Temples sake and Ieru-
salem.

13 A third sort there is,
who seeing the world diuided
into so many parts, care in ef-

Psal. 25.
28. 29.

B

fect

To the reader.

Bernard.
in Cant.

fect for neither : of these kinde
of men the Apostle could not
but with weeping speake. And
sure what more lamentable,
then that men, who beare the
name of Christians, should
liue like Pagans and Infidels,
and say in their hearts with
the foole, There is no God?

Is not that of the same Pro-
phet found true in these mens
maners? Man that is in ho-
nor may be cōpared vnto
the beastes that perish. I
think surely saith S. Bernard
if the beasts could speake, they
would cal godles people beasts.

14 The danger great, the pe-
rill imminent, no feare either
of God, no remembrance of the
state present, or that to come
if euer it were needefull, it is
now needfull, comparing what

im

To the reader.

men are, with what they should
be, to call this world to a remem-
brance of it selfe, that it go not
away in a sleep of sin: If I am
a father (saith God) where
is my loue, if I am a ma-
ster, where is my feare? If
there bee a heauen, where is
our care in directing our liues,
for the obtaining of the same?
If there be any thing to do these
men good, a remembraunce of
their mortalitie, & an applying
thēselues to learne to die, should
at least somewhat auails.

15 The hand-writing once
against Baltazar, caused his
uerie heart to shake, and his
knees to knocke together, Me-
ne, mene, tekel peres. The
worde mene, God hath num-
bered thy dayes, tekel, thou art
weighed in the ballaunce. If

Mal. i. 6.

Dan. 5. 25

To the reader.

men take not heede in time, it may bee written of euerie one whose dayes are in the numbring, and wee may feare least the hande write peres too, which may make al to consider both what they are, and what they shall be.

I. Cor. 15
26.

16 When we see others dead we may consider we shal, shortly doe the like, and take part in the same lotte that they haue done before vs. In the meane season, if death be an enemye, (as it is saith the Apostle) then let vs watch it as an enemye, preuent it as an enemye, that so we may bee able to endure the assaults thereof when need requireth, and at the houre of our departure rather reioyce then feare.

17 Here

To the reader.

17 Hereupon, this present discourse of learning to die, shall first lay before thee (good Christian Reader) how necessarie it is for euerie one to enter into a serious remembrance of his ende, the manifold reasons that should moue him to this remembrance,

18 Amongst these reasons, especially the meditation of his estate present, and the sundrie afflictions incident vnto the same.

19 Correction causeth the scholler more painfully to apply himself vnto his lesson: and do not the many chasticements of this world, cause vs the rather to be more industrious in this learning? the meanes that call vs away from so good a la-

To the Reader

bour are mencioned, and the manner howe to auoyde these meanes is withall expressed,

20 To make an entrance into this so solemne a subiect, I was sometime since occasioned by the treatable visitation, and most Christian end of that verie worshipfull knight sir Robert Southwell, whose approued seruice in this Common-wealth, and good reputation in his Countrey, is well knowne vnto many: but of whose true heart to Godward, both in the time of his life, and at the houre of his death, my selfe can truly relate before others. If there bee (as without doubt there is) a dutie which we owe vnto the faithfull departed, & a good remembrance

To the Reader.

to bee had of those happie
soules; then might I not omit
a reuerend mention of him,
whose portion I trust assured-
ly is with God,

21. Looke what a mournfull
minde during the time of his
so Christian visitation, could
at times consider of, and ob-
serue in private, I haue becne
since by speciall motines drawē
on, to make that poore labour
publique, as a discourse proper
vnto the time. For although a
consideration of our departure
from this world bee a subiect
not unfitting all ages, yet see-
ing wee are fallen into those
dayes, wherein many liue as if
they should neuer die; and die
as if with death all were done,
and when they come to depart

To the reader.

this world, they are so farre to seeke in a right disposing themselves to God, as if they seldom or neuer tired into any earnest consideration of the same at all.

22 *Necessarie* are those many treatises which tend to the amendment of life, but because upon our last conflict dependeth our eternall victorie, against the professed enemy of our soules, the well behauing our selues in this combat, must needes of all other bee most necessarie. To guide the ship along the seas, it is no doubt a good skill, but at the verie entrance into the hauen, then to auoide the dangerous rockes, and to cast anchor in a safe road, is the chiefeſt skill of all. To run the race in good

order,

To the reader.

order, is the part of a stoute champion; but so to runne towards the end of his race that he may obtaine the crowne, is the verie perfection of all his pains. Then in a good life what more Christianlike, but after that passed to die in the faith and feare of God, what more diuine? To order aright the upshot of our owne time, and farewell from this world, what more behouefull if we respect our selues? but in the se occasions to be also helpfull vnto others, what more charitable if wee respect the communion of Saints, and that common ioy wee receyue in the good of all?

23 We are charged to let men haue losely, and most vnchristianly to depart this

B s world,

To the Reader,

Iam. 5. 14

world, to lead their lines, and to go out of their lines without order what men doe, is one thing, what we wish were done is another. God knowes, and many can witnesse, how often, how earnestly wee call vpon this carelesse world, to remember that high and weighty businesse of the soule, men haue in hand. Though there be not in vse, vnguentes eum oleo, which we find rather appropriate vnto the former times of the Church, and nearest vnto the Apostles themselves. Yet we say with Saint Iames: Infirmatur quis? inducat presbyteros: and to this ende is our Church forme set downe: An order for the visitation of the

sicke,

To the Reader.

ficke, so intituled.

24 Wee wish as heartilie as any Christians can, that once the holy exercifes of fasting and prayer, were more deuoutly put in practise then wee see, and sorie to see they are. We reuerece antiquitie, wherein without all question, God was more carefulie worshipped, memorable deedes of deuotion and hospitalitie, to his glorie more chearefully performed, what is consonant to faith, and good maners, we allowe and commende euen in those, who seeme otherwise in the opinion of manie so farre different from vs, and wee heartily wish, that men might see our good workes, And so glorifie our father which

To the reader.

is in heauen.

25 It is said of Aristides, who perceyuing the open scandall likely to arise, by reason of the contention sprung up betwixt him and Themistocles, to haue besought Themistocles mildly after this maner: Sir, wee both are no meane men in this Commonwealth, our dissention will prooue no small offence vnto manie, good Themistocles, let vs be at one, and if wee will needes strine, let vs strine who shall extel other in vertue and loue. The Elements though in qualitie diuerse: yet doe they all accord for the constitution of the bodie naturall, what should Christians but accord for the conseruation of the

Church

To the reader.

Church (that they bee not a
shame to Israel) which church
is a bodie mysticall: wee are
all sheepe of that fold whereof
Christ is the sheepearde, we
are all stones of that building,
whereof hee was the corner.
We are all braunches of that
Vine whereof he was the stock.
We haue but one God for our
father, that created vs all, one
Christ Iesus our Saviour, that
redeemed vs all, one holie
Ghost to our sanctifier, that
doth adorne vs al, We are but
pilgrimes and straungers, and
we shall one day finde, that a
peaceable Christian life, with
good departure from this
worlde, shall stand vs more in
stead then all the worlde be-
sides, when after beating our

To the Reader.

braines in matters of contradiction, we shall perceiue that this Charitable Christian life was worth all. And therefore beseech we God, the authour of all good giftes that Mercie and truth may meete together, that righteousness and peace may kisse each other. And his glory dwell in our land, vntill we come to dwell in the land of glorie.

As thou art, I once was.
As I am, thou shalt be.



Iob 17. 1.

Solum mihi superest sepulchrum.
The graue is readie for me.



Job 27. 1.
Solomon with his wife and children
The grave is made for him.



The Contents of the Chapters-

I.

An exhortation moouing euerie one to applie himselfe to learne to die.

II.

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III.

Howe behoouefull it is for euerie Christian man, soberly to meditate of his end.

IIII.

Wherein is shewed that the estate

The first Table.

state and condition of the
life present, may iustly
mooue vs to this considera-
tion.

V.

That a meditation of the life to
come, may also mooue vs
to the same remembrance of
our ende,

VI.

That we need not feare Death,
much lesse to meditate there-
of.

VII.

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which are incident in the life
of man, may mooue him to
meditate of his ende.

VIII.

That the griefes of bodie, may
also mooue him to this seri-
ous meditation.

IX.

How it concerneth euerie one,
in time of health, to prepare
himselſe for the day of his
dissolution.

X.

Wherein is shewed, the maner
of

The first Table.

of this preparing, or the estate
and condition of life, wherein
the Christian shoulde euer
stand prepared for Death.

XI.

How the Christian man should
demeane himselfe, when sick-
nesse beginneth to grow vpon
him.

XII.

Howe hee shoulde dispose of
worldly goodes and posses-
sions.

XIII.

How necessarie it is for the sicke
leauing worldly thoughtes,
to apply his minde to prayer
and some godly meditation.

XIIII.

How the sicke, when sicknesse
more and more encreaseth,
may be moued to constancie
and perseuerance.

XV.

How they may bee aduertised
who seeme vnwilling to die.

XVI.

How they may bee induced to
depart meekely, that seeme

The first Table.

loath to leaue worldly goods
wife, children, friends, or such
like.

XVI I.

How the impatient may be per-
swaded to endure the paines
of sicknesse, and death peace-
ably.

XV I I I.

How they are to be comforted
who seeme to bee troubled in
mind, with a remembrance of
iudgement to come,

X I X.

How the sicke in the agonie of
death, may bee prepared to-
wards his end.

X X

In what maner the sicke shoulde
be directed by those, to whom
this weightie businesse dooth
properly appertaine.

X X I.

Wherein is laid downe the man-
ner of commending the sicke
into the hands of God, at the
houre of Death.

X X I I.

An exhortation to comfort
those

The first Table.

those, who lament & mourne
for the departure of others.

XXIII.

How those that vndertake any
dangerous attempt, either by
sea or land, wherein they are
in perill of Death, should deu-
outly, before, make them-
selues readie for God.

XXIIII.

A brieft direction for such as are
suddenly called to depart the
world.

XXV.

A consolatorie Admonition for
those who are often ouer-
much grieved at the crosses
of this world.

XXVI.

An admonition to all, while they
haue time, to make speede in
applying them to this lesson
of learning to die.

XXVII.

The great folly of men in neg-
lecting this oportunite or

The first Table.

time offered to learne to die.

XXVIII.

Wherin is shewed, that amongst other reasons this learning to may iustly mooue vs to die, leade a Christian life, in holy conuersation and godlynesse.

XXIX.

Wherein is shewed in the last place, that a consideration of Christs second comming to iudgement, ought to mooue euery one to liue religiously, & also to apply him selfe to this lesson, of learning to die.

XXX.

A short Dialogue, between faith and the naturall man, concerning mans estate in the worlde, and his departure from the world.

XXXI.

A Dialogue betweene Discontentment and Hope.

XXXII.

A Dialogue betweene Presumption

The first Table.

sumption and feare.

XXXIII.

A short discourse, wherein is shew-
wed the great commendation
of a peaceable course of
life, vnto which wee are Mo-
ued by a consideration of
our ende.



The 1st of 1800

London and France

XXII

A short time wherein is the
wed the great countries
non of a possible count of
the, very which seems also
wed by a coalition of
our ends.



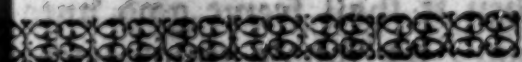
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DISCE MORI:

Learne to Die.



The first Chapter,

An exhortation moouing euery one to apply himselfe to this lesson of learning to Die.



The first is, that our abode heere in this worlde, is an ordinance established of God, and may

also in this respect be very acceptable to man. To procure the continuance of life, by

C

meanes

Eccles. 38

7.

meanes ordained, is allowable. To auoid things hurtfull, to the preservation thereof, is behouefull. wilfully to hinder our owne health, is not onelie against the course of nature, but a way to tempt the verie God of nature To wils either to bee gone sooner, or to stay longer in this earthly station, then it shall seeme good vnto him, by whose appointement wee all stand, is a part (sayth one) of great ingratitude.

Lec. 2, 72

Psal. 72

15.

2 The time therefore allotted vs to walke in, we may accept, vntill God call vs away, with thankfull hearts: vsing that space to serue him in holinesse and righteousnesse. To desire with the Prophet, that God who hath taught vs from our youth by, would not leaue vs in age, when wee are gray-headed, vntill wee haue shewed his power vnto them who are yet to come, With Ezechias to doe him yet a little more ser-

uice in the world. With S. Paul, to be content to stay our dissolution, to bee helpfull vnto others. In which respects wee may accept of, & wish y^t some farther continuance of our selues and others.

3 The true Israelites in desiring so heartily the life and preservation of Dauid their king; because when hee should bee taken from them, the light of Israel would bee quenched, and many a good Israelite should, (as Iacob saide) bring his gray haire with sorrow, vnto the graue, bid herein shew no lesse dutifull then godlie affection.

4 Notwithstanding, seeing that man hath here onely a course to finish, which being finished he must away: seeing that life is *ὁπώρα σαράτω*, true, as the saying hath, a debt to Death, who hath absolute authoritie ouer all, then as the Prophet Daniel said, Heare a

Esa. 38. 4
Phil. 1. 24

2. Sam. 21
18.

Gen. 42
35.

Dan. 4.

24.

Eccles. 12

1.

1. Pet. 4. 3

ceptable counsell, May heare
 Of man, counsell by the wisest
 amonast men, from the God of
 Heauen, Remember thy Crea-
 tor in the dayes of thy youth:
 or at the least, befoze the dayes
 come wherein thou shalt say, I
 haue no pleasure in them: That
 is to wit, thy approaching end.
 It is sufficient, saith S. Peter,
 That wee haue spent the time
 past after the lustes of the, Gen-
 tiles As if he should haue said,
 for the time past thats gone,
 and cannot be recalled. Now
 for God his sake be careful for
 the time to come. That we are
 not borne Angels wee see, and
 experience doth shew we are all
 mortall. Liue well, and Die well:
 If we take heede in time, wee
 may, Liue, and not to Die, wee
 cannot. Neither are we to re-
 gard how long we liue, but
 how well we liue.

5 To take then a Religious
 remembraunce of our ende, as
 a potion next the heart in this

miserable

miserable worlde, that begins
 apace to waxe sickly in the doc-
 trine of the Resurrection, and
 goes forward so coldly in the
 exercises of Christian Pietie, will
 with God his helpe be a warme
 and speciall p̄servatiue to the
 soule, To Learne to Die, is a
 lesson worthie our best, and
 best disposed attention, being a
 speciall p̄paratiue vnto a hap-
 pie ende, wherein consisteth the
 welfare of all our being.

6 Dauid, who was for his
 learning a Prophet; for his ac-
 ceptation (saith the Scripture)
 A man after Gods owne heart;
 was then very studious in this
 learning, when after watching,
 and fasting hee besought God
 to be instructed, concerning the
 number of his dayes, and the
 time he had yet to liue: Like
 the carefull scoller that breakes
 his sleepe, forsakes his meate,
 is often in meditation, when
 hee beates vpon some serious
 subiect.

I. Sam. 13
14

Psa. 39.5

1. Cor. I
30.

7 Nowe therefore this *μυσθαι*, of all lessons, or learninges, this learning to Die, what more weightie? what more diuine? where is the Scribe? where is the Disputer? what is it to haue the force of Demosthenes? the perswasue Arte of Tullie, so great an Orator? what is it by Arithmetically accompt, to deuise the least fractions, and with the man of God, neuer to think of numbring the time we haue yet to liue? what is it by Geometrical practise to take the longitude of the most spacious prospectes, and not to measure that, which the Prophet calleth, onely a span longe? what is it to set the Triapason in a musical consent, & for want of good gouernement, to leade a life all out of tune? What is it with the Astronomer, to obserue the motion of the Heauens, and to haue his heart buried in the earth? With the

Naturallist,

Naturalist, to search out the
cause of many effects, and let
passe a consideration of his
owne frailtie: With the Hi-
storian to knowe what others
haue doone, and to neglect the
true knowledge of himselfe:
With the Lawyer to prescribe
many lawes in particular, and
not to remember the common
Law of Nature, that all must
Die, which is a Law generall.
In a worde, what is it for the
deepest worldlings to bee able
by reaching pollicie, to com-
passe plots of high enterprise
(as Doctors in that facultie)
and die God knowes, like sim-
ple men: Surely ad is no-
thing worth. For without this
all their policy is miserie, & their
knowledge ignorance. If thou
art wise, be wise then vnto thine
owne soul: As the rich man (saith
Fulgentius) spoken of in the six-
teenth of Luke, was poore in
all his pompe, mourning in all
his mirth: so are those who
Live and neuer Learne to Die:

*Fulgent.
epist. ad
Gal.*

ignorant in all their knowledge. For why? the greatest Rabbines in these professions, may come with Nicodemus to be catechised in this learning, wherein either as babes they haue not receiued the first rudiments, or as beelie frewantes, haue a little by roate, and so soone forget all.

8 Well the perfection of our knowledge is to know God, & our selues: our selues wee best know, when we knowe our mortall being. As men we die naturally, as Christians we die religiously In the school of Christ, first, by mortifying the olde man, wee endeavour to die to the world, and then by a vertuous disposing of our selues, for the day of our departure, we learne to die in the worlde. By our dying to the world, Christ is sayde to come and liue in vs, and by our dying in the world, we are said to go to liue with Christ. Now therefore seeing to die, is so ne-

Gal. 2. 20

cessarie

cessarie, and to Die well is so Christian-like, let euery one applie himselfe soberly to this learning, as the greatest part of true wisdom.

Phil. 1. 23

9 How many in the world beat their braines about frivollous matters: some being more buie to knowe where hell is, saith S. Chrysostome, then how to avoid the paines thereof: others pleasing themselves, in pelting and needlesse questions, to seeme singular amongst men: When they come to depart this world, then they perceiue they haue spun a faire threede, and wearied themselves in vaine: then they consider howe they shoulde rather haue applyed themselves as they ought.

*Chrysost.
in homil.
31.*

10 Wherefoze to grow more and more, out of loue & liking, with these transitorie delights, to breake off by little and little, from this wearisome worlde, to his home-warde, disposing himselfe for the day of his de-

parture is a course most be-
seeming every wise Christian. Let
the vaine glorious, who with
the Camelion, liue by the ayre,
and therefore is said to be euer
found gaping: who haue with
the Moone, but a borrowed
light in the world, not light in
themselves & therefore are still
waxing and wayning, follow
shewes, and shadowes, all which
shal perish in the twinkling of
an eye; but let the wise Christiā
man Learne to die the death of
the righteous, that so hee may
liue ioyfully here, & hereafter.

Psal. 116.

151

Gen 6. 13

Gene. 41

48.

11 That which foolish men
are willing to do in the end, wise
men do in the beginning. Wise-
dome it is with Noah, to build
an Arke while the season is
calme: with Ioseph to lay by
store in the dayes of plentie:
while the weather is faire, to
bethinke our selues of a tem-
pest: in a word, when oportuni-
tie doth serue, to follow a chri-
uing husbandry sowing the seed

of godly actions, in the field of a
repentant heart. that so at the
Autumne, or end of our age, we
may reape the fruits of euersla-
sing comfort. Wee are for the
most part euen out of the world
befoze euer we consider our co-
dition in the same, and we then
beginne to direct our course a-
right, when the time is come ra-
ther to make an ende, would to
God we would remember that
worthy saying of one, when he
was now drawing towards
the period of his time, quando
iuuenis curauit bene viuere, quā-
do senex bene mori. When I
was a yong man, my care was
how to liue well, since age came
on, my care hath bene howe
to die well. And of another
who brake out in these words
Nihil suauius in hac vita, quam
vt quietus fiat exitus ex eadem.
In this life now nothing more
sweet vnto me then to prepare
for a peaceable passage from the
same.

Sene. epist.
62.

August.
de Mor.
Mon.

12 With Martha, wee are
combrd about many things.
Mary that saie musing, chose
the good part. Vnum esse neces-
sarium, One thing is necessary.
Learne, O learne to Die.

13 The enimie that is often
looked for, doth least hurt, when
he makes his assault. If this
Bastards Death, first see vs be-
fore we it, there is some danger:
but if we first descrie the Bast-
ard, then the Serpent dieth.
We neede not feare. The tem-
pest before expected, dooth lesse
annoy, when the storme shal a-
rise. He that leaueth the world
before the worlde leaues him,
thinketh of the day of his disso-
lution: as the Sick man hearke-
neth to the clocke, shall giue
Death the hand: like a wel-
come messenger, and with Si-
meon pray to depart in peace.
Yet the weather is faire, wee
may frame an Ark to saue vs
from the floud. Yet, Jonas calles
in the strates of Niniue. Yet

Luc. 2. 29

Gen. 7. 5

Jon. 3. 4

wise=

Wisdomes crieth to all that
 passe by vsque quo? O howe
 long will you loue vanitie: Yet
 the Angels are of the gates of
 Sodome. Yet the Prophet
 woos; O Iuda how shall I en-
 treat thee? Yet the Apostle be-
 seercheth for Christs sake that
 we would bee reconciled vnto
 God.

Pro. 1.21

Hos. 6.4

2. Cor. 5
20.

Mat. 25.7

14 To conclude, yet the
 Bridegroometaries and slayes
 the virgins leysure, to haue
 them enter with him vnto the
 marriage solemnitie. Lord that
 they would make speed, and cast
 off many meere vanities, seeing
 the iopes of heauen tarry for
 them. The pleasures of this
 world, are pleasures in shew:
 but the pleasures that Christ
 hath laid by for them that are
 his, are pleasures in deed. God
 almightie increase in our hearts
 a desire of this learning, that so
 we may liue in his feare, and die
 in his loue, to liue for euer.

The second Chapter.

Wherein is shewed, the cause why
men so seldome enter into a se-
rious remembrance of their end



In we sufficiently
wonder, that the
regenerate man,
whom God hath
made by grace, a
contemplative creature, and by
glozie, equalled vnto the Rate of
Angels. should be so deligh-
ted in the affaires of this, vn-
comfortable world: so enchan-
ted with the harlot-like allure-
ments of sinne: so caried away
from himselfe by the sway of
sensuall securitie, as bitterly to
cast away all remembrance of
his ende, and to become worse
then an Idol of Canaan, which
had eyes, and saw not: that is,
to haue a Reasonable soule, and

Mat. 22
30.

under

vnderstand not, to induce the
 sonnes of men lightly, & loosely
 to passe ouer a religious reme-
 mbrance of this their end? Is his
 sleight, whose businesse was,
 and is, at, and since the fall of
 Adam, to slay soules: Nequa-
 quam moriemini, Cush you
 shall not die at all? As if hee
 would haue the remembrance
 of death, but a melancholy con-
 ceit: and least it should make in
 mans heart too deepe an Im-
 pression of the feare of God, he
 will haue the forbidden tree
 to delight the eye: faire words
 to please the eare, and driue all
 away. Eritis vt Dii: Why? you
 shall bee as Gods: when his
 drift was to haue had them
 Diabls.

3 By this wee see, whose
 practise it is to make the world
 run at randome as it doth, and
 so many gracelesse Libertines
 by a carelesse course to passe o-
 uer their dapes in vanitie, their
 yeares in follie, so long, vntill

they

Gen 3.4

Eccles 9

12.

they bee taken by the euill day, when they thinke not of it, as birds in the snare, and fishes in the net, saith the wise man, and so become bitterly vndone for euer.

Act 24

26.

a. To muse of our Ende, is none of our thoughts: to heare S. Paule speake of iudgement to come, is too chilling a doctrine for our delightful dispositions, and makes vs cold at the hart: wee can not abide to stay vpon such austerities. With Felix we are not at leysure, for this iarring musick: which sounds not a right in the consort of our worldly pleasures, and therefore w^ell heare it another time, happely not at all. To thinke of death it is Acheldoma, a field of blood: but to let the time slide wastfully, and our sinnes increase dangerously: to promise vnto our selues many dayes, to heare placentia, and to be told of Peace, Peace, though sodaine destruction be neuer so nere, is

1. Thes. 5

3.

1ere, 3. 11

our

our pleasing ditty, vntill the
soule be rockt a sleepe in sinne
and sleepe as Silera (which God
forbid) she slept, but neuer wa-
ked againe.

Iudg. 4
21. 10
Iere. 5 31

5 Mercifull Lord! what will
become of this at the last? 3 f
nothing else, yet the dayly in-
stances of death before vs, doe
uidently shew what shall in lik
manner shortly betide our selues,
The enterlude is the same, we
are but newe Actors vpon the
stage of this worlde. They
which are gone, haue plaid their
parts: and wee which remaine,
are yet acting ours, onely our
Epilogue is yet for to end

6 It is a maruaile aboue
maruailes, that in a battail
where so many go to y^e ground,
our remisse hearts can take no
warning, to enter into some
remembrance of our state. The
neighbors fire cannot but giue
warning of approaching flames.
Mihi heri, tibi hodie: Yesterday
to me, to day to thee. whose

Eccles. 38
23.

Luc 12

20.

turne is next, God only knows who knowes all. He that once thought but to begin to take his ease, was faine that very night, whether hee would or no, to make his end.

Cypr. de
vanit. 120.

7. If nothing else, yet so many, so apparant precedents, shoulde mooue vs to shake off this strange forgetfulness, but lesse that complaint of Cyprian be also verified; *Nolumus agnoscere quod ignorare non possumus*: We will not know that which wee cannot but knowe. Good Lord, into what a dangerous Lethargie of the soule are we fallen, when so many sad spectacles before our eyes, which are so often sounding in our dullest eares, can nothing moue: or at least so little, as suddenly all is gone. Our mouing is with Agrippa, in modico tantum, but onely somewhat, which by and by is forgot and gone. Our consultations are, *Volumus, & nolumus*; we will

and

and we will not: and so with
the sluggard, nothing is done.

8 What long discourse haue
wee in our greatest meetings,
but dead men are partly, if not
chiefly, the subiect of the same?
How often heare wee the so-
lemne knell, when our selues
can say, well, some bodie is
gone? Do we not passe by the
graves of many, who for age,
and strength might haue rather
seene vs lead the way? and yet
for al this, to dreame, as if there
were no death at all.

9 Goe to, sayth Solomon
to the slothfull, sleepe on. Let
fooles, as they doe, make
but a spozte of Anne, and
say with the olde Epicures:
ὁ βίαντος ἐν πῶς ἡμᾶς, Why?
what haue wee to doe with
death? They shall one day find,
that death will haue to do with
them, when hee shall strip them
into a shrowding sheete, binde
their hand and foote, and make
their last bed to be the hard and

Pro. 14. 9

*B. Ren in
Tertul. de
Anima.*

stony

Deut. 32
29.

Eccles. 12
39.

stony graue: Of which sort of men. that moane of Moses may iustly be renewed: O that this people were wise, and would remember the latter thing: That they would call to minde, the dayes will come, & God knoweth how soone too. When the keepers of the house shal tremble which are the hands; when the strong men shall bow themselves, to wit, the legs: when they shall wax darke, that looke out of the windowes, that is to say, the eyes: When the eares, or daughters of musicke shall be abased. when the grasshoppers or bended shoulders shalbe a burden: when the wheele shall bee broken at the Cesterne: that is the heart, whence the head draweth the powers of life: in a word; when dust shall turne to dust againe: the ioynts stiffned, the senses benumbed, the countenance pale, the bloud colde, the eyes closed, the browes hardened, the whole body all in faint

sweate,

Sweate wearied, nature being
now spent. Heare O earth,
earth, earth, saith the Prophet.

10 Almighty God clothed
our first parents with the skins
of dead beasts, that when then
they saw what was about the:
they might remembet by rea-
son of sinne, what shoulde be-
come of them. When Christ
shewed at his transfiguration
vpon the mount, Peter & Iames
a part of his glozy: hee shewed
them withall Moses and Elias,
two dead men, or departed
from men, which might bee
withall a remembrance of their
mortalitie. When the Prophet
Dauid spake of mans vncertain
condition, and certaine ende, in
the 49 Psalm, because it is so
long before, the most glorious
amongst men, in the eye of the
world, will remember them-
selues to be but men. First, hee
speaketh vnto all: Heare all ye
people, And least any shoulde
thinke themselves exempted;

then

Ier. 22. 29

Gen. 3. 11

Matt. 17

3.

Psa. 49, 1

2, 3, 4, 5

then vnto all, of all estates:
High and low, Rich and poore
one with another: and because
he would haue it knowne to be
a matter of importance in deed
he saith: My mouth shal speake
of wisdom. my heart shal muse
of vnderstanding: uttering the
selfe same twise ouer, as if wee
might wonder what the Pro-
phet had to say, which is in
deede his owne wondering.
Seeing that wise men die as
wel as fooles: that death gnaw-
eth vpon them, that their beau-
tie shall consume in the Sepul-
chre, that they shall carrie no-
thing a way with them, that all
their pompe shall leaue them,
when they go and follow the
generation of their fathers: yet
for al this they think that they
shal continue for euer, and their
dwelling places endure from
one generation to another, cal-
ling their lands after their own
names: this is their foolishnes. He
saith he. And surely as in many

other

other things. the wisdom of man is foolishnesse with God, so is it in this.

11 Ioseph of Arimathea, a rich man (as we reade in the Gospel) had a Sepulchre in his garden. Surely in places where we take felicitie, we should not but have a mention by some good thought at least, of our mortall being. In all other affaires we are often vigilant: but in this so remisse, as if all were but a game, it is not so, & matter is weighty. Therefore bid we watch death, which in times of our chiefest delights most watcheth vs, and often taketh vs too; then would we not live as we live, and sinne as we sinne; but give a thousand dalliances, a bill of divorce, as if for their baggage dealing wee would have no more to do with them. But so long as wee live without consideration of the time to come, and spend our dayes, as if we had an estate of fee simple.

1. Cor. 1, 2

5.

Ioan. 12

45.

02 Patent at large to continue as we list we commit sinne, as easily as beastes drinke water, without remorse, without feare.

12. One of the greatest evils in the life of man, is a carelesse neglect of Gods worship, One of the greatest causes of this neglect, is the forgetfulnesse of his ende. Therefore (saith Gregorie) doe so many cast off all care of Christian pietie, because they neuer care at all, to minde their present condition of humane frailtie. When the Prophet Ieremie would shew the state of Ierusalem to have become altogether irreligious, without mentioning many causes, he expresseth the maine cause in brieft, as thus: Non est recordata finis. She remembred not her end. So by this we see, Sathan hath no more dangerous deuise to draw men from God, like Absalom, who stole away the hearts of the

people

Greg. vii.

Lam. I. 9.

people, when they were going
doone to doe homage to David
their king, the by stealing from
their heares the remembrance
of their end.

1. Sam. 17

6.

13 The Panther, as is writ-
ten of him, knowing how beaſts
ſlie from him by reaſon of his
ougly head which frayes them,
thruſts onely his head in ſome
ſecret corner, whileſt they ga-
zing on his goodly ſpotted hide,
nothing ſuſpecting their appro-
ching end, ſuddenly he breaketh
out, and prayeth vpon them.
So this foule headed Panther
Sathan. perceiving well how
much delight men take in world-
ly pleaſures, hideth his deſor-
med head, ſetting out his fine
coloured ſk-inne; that is the glo-
rie and vanitie of pleaſant, but
daungerous delights, whileſt
in the meane time they neglec-
ting their enemye: their end; he
ſuddenly ſeeketh to entrappe
and deuoure them. Wherefore
men had need bee prepared and
vigilant in this reſpect, that they

2. Reg. 1.

4.

may be euer provided against his so subtle deceites, and Remember their end, before it end them; that is, before it be saide, as vnto Ahaziah, Thou shalt not come downe from the bed, vnto the which thou art gone vp And that which is chiefest of all, before the soule by a consumption of sin, pine to death.

Aug. Ep.
ad Diasc.

Exod. 5. 2.
Eccle 5. 4

14 Blessed Lord; who? were he not carelesse in the superlative degree, woulde not sometimes retire himselfe from this courtesome world, and remember that which almost he cannot forget, That he must needes die? Why did God leaue (saith S. Austen) the last day of our life vnknoyn to vs? was it not because euery day should be prepared of vs? which preparing we may not neglect vpon paine and perill of losse for euer. Wherefore let them take heede in time, who passe ouer their dayes Pharao-like, Atheist like, saying, who is the Lord?

we haue sinned, and what euill
 is happened vnto vs? God is
 not mocked. Be they well assu-
 red, that Death like a Sarge-
 sent from aboue, vpon at Ac-
 tion of Debt, at the suite of
 Nature her selfe, will sooner or
 later, attache and arrest them
 all: and make them answer
 this high cōtempt, where God
 himselfe is a partie, at the court
 of Heauen. Let them know
 that all must yeelde, be they as
 strong as Sampson, as glorious
 as Herode, as mightie as A-
 lexander: this tyrant Time
 will sweepe them all away.
 Moyse vpon the mount Abarim:
 Aaron vpon the mount Hor:
 Methuselah after so ma-
 ny yeares. The holiest, the heal-
 thiest, where, or when, wee
 know not: all must dōwne whe
 death commeth. Wee dayly see
 it, and wil not sticke sometimes
 our selues to say as much, and
 yet remember nothing lesse, as
 if it were onely some arbitable

Deut. 32.

49.

Num. 20

23.

Gen. 5. 27

matter, and so wee bring our
yeares to an ende, as it were a
tale that is told.

15 Of all other we cannot
sufficiently maruell, that olde
men, when as no w d r o p p i n g na-
ture putteth them in mind, that
their continuance is not long,
when bended back makes them
looke downe, whether they wil
or no, and bids them thinke of
their hearse or graue : to see
these either addicted to the insa-
turable desire of game, or giuen
vnto the lightest behauiour of
youth, shewes them to be farre
from this religious remem-
brance of their end. Sophocles
a heathen man would blush for
shame, to see the vnseemly mat-
ches and mariages of our time,
wherein age and youth are po-
ked together, a thing so contra-
rie in nature, so vnseemly in
reason, as nothing more : and
the inexcusable follie of age, to
be so farre from a consideration
of that which is seemly both

before

before God and man. Tullie could say long ago, of ciuill gouernment amongst men: *Ap-
tissima arma Ienuum exercitatio-
nes virtutum: Old mens wea-
pons, what should they else be
but exercises of vertue: In
Christianitie more fitter were
it a great deale for them, to bee
at their deuotions, then to do
often as they doe. It is thought
it tyme at these dayes to com-
mune of blessing, and of his
end: My sonne let me blesse
thee, I am old, and know not the
day of my departure.*

*Cicero de
Senect.*

Gen. 27. 2

*In the second of Samuell
and nineteenth verse, Dauid
maketh offer to an olde aged
man Barzelai, that he should go
with him, and be in his court
at Ie usalem, but Barzelai on
the other side, maketh a con-
trary request to Dauid, that he
might returne to Giliad, and die
in his owne countrey, and bee
buried in the graues of his an-
cesters, as for any pleasure that*

2, Sam. 10

he could take, he saide his time was gone; his sence of tasting was decayed, for sweete musicke hee did not affecte, whose time of hearing was now past, if hee could for that little time which remained, do any good exemplarily, it was as much as hee required. They doe as much labour in effect and more, that sitte at the sterne, and gouerne, as those that toyle and tosse otherwise: but to mooue age to this consideration, of their departure hence, the very beholding of others, that goe before them, is in reason sufficient. It is said of Paulus simplex, who tooke his name of his manners, flyeng the occasion of enticementes offered, trembling in bodie, but constant in minde; by deuotion hee grew into a great familiaritie with Christ, as wholly addicted himselfe to all pietie. But his dyttag day. and the old man seeing so many goe before, had

euer

ouer his eye fixed vpon his end.

16 When the thirde gouernour ouer Fiftie, of whome mention is made in the second booke of Kinges, saw but his two fellow Captaines ouer Fiftie, deuoured befoze him, it went so nere his hart, that hee came foozth, fell downe and besought the man of God, that his life might bee precious in his sight. How many Fifties in late yeares of mortalitie and warre haue we seene, or heard to haue beene deuoured by death? How many of our fellow Souldiers in this spirituall conflict, in which wee all fight, haue wee seene die in the fieldes? Howe many of our dearest freendes, haue taken their leaue, and gone befoze, and yet for all this, there is no comming to make humble supplication (I say) not to the man of God, but to God him selfe, that our liues and deathes may bee precious in his sight,

2. Reg. 1

13

Psa. 116

55

Luc. 3

Mat. 3. 8

As is, saith D. n. l, the death of his saintes. The Publicans but hearing the Axe to be laide to the roote of the tree. and that euery tree, which did not bring forth fruit, shoulde be hewen downe, and cast into the fire it made them come to Iohn the Baptist with their Quid faciemus? What shall we doe to auoide these things? The men of Ninine hearing but once of their imminent end, it wrought such, and so great remorse in them, as they all out of hand, ~~cast~~ ^{went} on sackcloth, and sorrowed for their finnes.

17 Often hath God knocke at the doore of our hartes, to aduertise vs of our mortallitie: For who is there that hath not sometime experienced in himselfe by feeling the infirmitie of his declining nature: by aboyding the perils of apparant daunger, besides the sondry warninges to this effecte, whether hee must? And here

We may all wonder at the mercy and patience of God, who by these motives doth admonish vs of our approachinge ende. But yet for all this how little humbling of our selues is there befoze him. Whose dominion reacheth vnto the endes of the earth, whose power is aboue all powers, from generation to generation, world without ende: who bringeth to the graue, and rayleth ypp againe.

18. What a dangerous course is it neuer to awake Christ, though the ship leake, and be often in perrill of drowning, neuer to thinke of God. vntill we stand in neede of him, neuer to beginne to liue, vntill we are ready to die, neuer to call to minde that Time of Times, vntill wee heare the Trumpe sounding, vntill wee see the graues openinge, the earth flaminge, the heauens melting, the iudgement haste-

1, Sam. 2
6,

1. Thess. 4
16

1 Ioan. 5. 25

2. Pet. 3

10

Math. 16

27

Mat. 2. 41

Apo. 6. 16

ning, the Iudge with all hys Angels comming in the clouds to denounce the last doome vpon all flesh, which will be vnto some, woe, woe: when they shall crie vnto the mountaines to couer them, and for shame of their sinnes hide themselves, if it were possible in Hell fire. If we haue any feare, this should moue feare: If any remembrance, this should cause a careful remembrance of our ende. Consider, saith the Prophet, you that forget God. Least hee take you away, and there bee none to deliuer you, Saluation is a matter of great earnest.

Psal. 5. 22

Mat. 25. 3

Lu. 12. 37

XXXX

19 Our Saviour Christ by those parables of the Wise Virgins, and Watchfull Seruantes, what else doth hee teach his Disciples and vs all, but in so weighty a cause to bee careful in deede? We haue as much neede as any that euer liued vnder the cope of heauen, considering these sinnefull dayes.

When

When God saide, the wickednesse of menne is great vppon earth, it was time for Noah to prepare for an Arke to saue himselfe. When once the crye of Sodome was ascended to Heauen, it was time for Lot to think of his departure, vnto the Hill countries. When this worlde now after many strong fittes of great contentions beginnes to trifle idly with euery fancie, wee may partly gather by these sickely signes, which way it is drawing and say, God of Heauen helpe this worlde, for it is a weake worlde indeede.

20 These bee no dayes to liue securely in: but rather time and high time is it for euery one, to amende one, that God may haue mercy vppon vs all.

21 Haue wee not example by thera that sleepe vntill the Bridegroomes comming, that euery knocke will not bee sufficient warrant to enter? By

Gen. 6.5

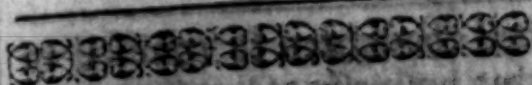
*Gen. 19
14*

*Math. 25
12*

*Gen. 27
38*

*Eccl. 11. 3**Gen. 7. 21**Luk. 12. 20*

him, that wept for a blessinge,
when it was too late: that oue-
ry sigh will not bee a satisfac-
tion for our sinnes. 'Tis most
sure, and we had neede looke to
it in time: Where the tree fall-
eth, there it lyeth. And as the
last day (saith S. Austen) of our
life leaueth vs; so shall the day
of Demeinde vs. To let all
alone vntill it bee too late, was
their folly, who long since were
drowned in the flood. To cast
onely for wealth and ease, was
his worldly wisdome, that
made a suddaine farewell from
both: when that night his soule
was taken from him, taken from
him, and not yielded of him.
To deferre all vnto the last
push, neuer entring into a Re-
ligious remembraunce of our
ende, is an effecte of that ill
spirite, called Sensuall securitie,
which kinde of Spirite is not
cast out, but by Fasting and
Prayer.



The Third Chapter.

*How behouefull it is for euery
Christian man, soberly to me-
ditate of his ende.*



In the whole Te-
nure of a Chri-
stian life, no parte
more heauenly,
then that wee
spende in Religious meditation,
for this Religious meditation,
no subiect more naxely concer-
neth the state of man, then of-
ten to beate vppon a Remem-
brance of his ende, wherein
consisteth the Center of all his
desires, the hartest of all his la-
bours, his sure and most happy
repose for euer. How behoue-
full then is it for euery one, to
sequester himselfe sometimes
from incombzaunces of thi-
s worlde, vacare Deo, to bee at
leisure for God, and to call his

best thoughtes to counsell to this businesse of his soule: the manifold effectes of so good a practise. Will easely shew and approue as much. For who is there that with Ezechias will not fall to set his householde, his life, his soule, and all in order, when once that of the Prophet moues his very hart:

Esa. 38.1.

Ezechias moriere, Ezechias now God bee mercifull vnto thee, thou art no longer a man of this world, dispatch to be gone, thou must shortly die: who is there that will not set downe, and cast ouer his billes of account, befoze he runne too farre in Murrages, that thinkes thzoughly he sha'l (befoze long bee) heare his masters voyce to warne him out of office: Iam non poteris villicare, Thou shalte bee no longer Steward.

Luc. 16.2

2 In a generalitie, how this or the like remembraunce causeth a carefull direction of all our life, when any tempta-

tion

tion doth come, that of the
Wise man doth briefly expresse:
My sonne remember thy ende,
in whatsoeuer thou shalt take in
hand, and thou shalt not doe
amisse.

Eccles. 1. 40

¶ 3 This remembraunce, if it
did sinke into the hart, where-
as often like a peece of musicke
it soundeth in the eare, then
would it worke better effectes
in the worlde, then commonly
it is wont. If coueteous men,
who seeme possessed with a spi-
rite of hauinge, who like
Moles and Antes, are al-
wayes turning in the earth. If
the proud, who like Gyantes,
with contempte, disdain the
meaner sorte of men, who are
made of the same mould, as
well as they, did deeply consi-
der that one of these dayes,
they shall become a clodde of
earth: when like a straighte-
searcher Death will see they
carry away nothing with the,
when these lofty lookes shall

be

1. Reg. 5

18

2. Sa. 13

19

1. Reg. 13

40

Iob. 2. 2

be laide full low, and all their glöry be Eclipsed; some good thought to this effect, woulde make them keepe within compasse, and say with Naaman the Sirian, God be mercifull vnto vs, in this one thinge, that we thinke not oftner of our end.

4. Would any Ammon committe that freely in the sight of God, which he shameth to committe in the sight of the meanest of all Gods creatures: Would any Ahab oppresse and wrong poore Naboths, & did himselfe remember he were but a Sojourner, as were his forefathers, that shortly he must become woymes meate: and that after an euill course, hee must then goe to aunswere for all when the hart shall feele, for wrong offered, many a colde pull: and the sinnes lie vpon the soule, as heauy as lead. Some there are (saith Iob) that remooue the land markes: that lead away the Wife of the

father=

fatherlesse; that make the poore
turne out of his way: many
are so farre from dooing good,
as not to harine others, may
be accompted a great benefite
receiued from them: doth not
the crying sinne of oppression,
like Abels bloud go by to God.
Assuredly it doth, it doth. Is
there an Ite maledicti, goe re-
curled, for them which do not
feede the hungry: and shall they
goe free that take away the
bread of the hungry, is the pu-
nishment so great for them that
~~doe not feede the hungry~~, and is
there nothing for them that
wrong the fatherlesse and stra-
nger; if those who cloathed not
the naked, finde it so harde a
dome, what may they feare,
that take away the cloathing
of the naked: wel, there will
come a day whē men may wish
they had shewed mercy. Our
inferiours (saith a godly fa-
ther) do so looke for our mercie,
as we at time of neede, would

Math. 25.

41

Gregor.
Nazian.
de pauper.
amad.

looke

looke for Gods mercie. Our Saniour Christ saide, to forswarne Revolters: Remember Lots wife So may it bee said, to aduise all oppressors: Remember poore Naboths vineyard.

§ To call to minde, that this worlde, and the glorie thereof, so scone passeth away, that wee are heere to day, and gone to morrow. If nothing else, yet with men of reasonable capacitie, this were inough, were it considered, to containe them within the listes and limits of a Christian and conscionable course. But because this is not considered, so many liue, as if they had no soules to saue. Such is the calamitie of our time: Non sic erat a principio, but it was not so from the beginning. When good men remembered an other world, considered they were not bozne for themselves, but for the good of others: and Nihil Deo similis

quam

quam adiuuare quam plurimos:
that there was nothing which
more resembled God, then the
doing of good to as many as
they could. This they remem-
bered, that departed from the
worlde.

Gen 3. 4

The godly Patriarkes, in
purchasing onely a place to bu-
rie in, what doth it else. but ma-
nifestly shew vnto succeeding
posteritie, how mindfull they
were of their state mortall
That song of Moyles, which
the ancient Fathers say, the
people of God blessed, in forme of
a dayly prayer, to wit, the 90.
Psalme, wherein both mans
frailtie is acknowledged, as al-
so this petition pathetically
inserted, Lord teach vs to num-
ber our dayes: doth it not shew
vnto vs, with what deuotion
they dayly entred into a Re-
membraunce of their ende?
Where is that mindfullnesse of
Abraham, so great a Patriark,
who confessed himselfe to bee

Psal. 90
12.

Gen. 18
27.

but

*Iob. 14. 14**Psal. 120.*

3.

2. Pet. I.

13.

but dust and ashes? Of Iob, who dayly wayted till his changing should come? Of King David, who made no other reckoning of himselfe but to be onely a stranger amongst men? Of the Apostle S Peter, who counted his continuance here, but an abode in a Tabernacle, which hee should shortly lay off. Tabernacles were onely for men in warfare and Pilgrimes, to shew. While we are in these bodies, we are no other but men ready to remooue. Howe farre these were from letting their repose here in earth, wee may hence easily perceyue.

6 Amongest heathen men, the Emperours, when they were crowned, the Sepulchres of dead men were shewed vnto them, and they asked, what one should bee made for them; thereby putting them in remembrance, that they must looke for no other, but themselves

shortly

thortly to haue the like. For the old Saints and seruantes of God, who liued in a continuall farewell from the worlde, like wise marchants alwayes thinking of their returne, endeouored to take by treasures by bills of receit, where they shoulde stay and make their abode for euer.

6 Iacob was carefull in his iourney to Haram. Iacob slept, the same night God shewed him a ladder, the top whereof reached to heauen. Iacob that is the iourney thou and all Pilgrimes should bee carefull of in deede in the great passage to heauen.

8 The Philosophers who saw no farther then the clouds of humane reason, perceyuing the declining course of humane nature, could say, The life of wise men, what should it else be, but a continuall meditation of death. But the Apostle telleth vs in effect, the life of Christi-

Gen. 28.

things what should it else be, but a meditation with all, of a better life after death, and therefore saith, Set your affections on heavenly things, and not on earthly. The nature of the earth is colde and drie; so are earthly affections to deuotion and pietie: the earth stands still, and hath the circumference carried rounde about it; so are Gods benefites about earthly men, and they are not at all moued. The earth doth often keepe downe hote exhalations, which naturally would ascend, so doe earthly affections many good motions, which would make vs often enter into some good remembrance of our end.

9 If any to exercise himselfe in this speculative remembrance would keepe a Catalogue to this end. and often recite by name: how many graue counsellors, how many worthy men of Armes, and gallants of the world, how many of his nearest

familiars hee had knowne,
within these few years to haue
flourished with ther troupes
and traines after them, saying.
(Good Lord:) Are they not
dead and rotten? are they not al
gone almoste, as if they neuer
had bene, might he not hereby
call himselfe to a remembrance
of himselfe? Why should men
make so much account of this
worlde, that is so transitorie?
Againe, what more effectuali
meane, to make vs shake off the
allurements of this life, as
Paul did the viper into the fire,
then this or the like religious
Meditation of our end.

10 Almighty God would
shew the Prophet Ieremie in
no other place, then a house of
clay, the state and condition of
the despisers of his worde, to
signifie, that wee are best lesso-
ned, where our fraile estate may
be best considered. The wise
man coulde not but wonder,
why any should be puffed vpp

with

Act. 28.5.

*Ierem. 18
2.3.*

Eccles. 10

12.

*Gen. 2. 7.**Col. 3. 2.*

With pride, considering what he was: *Quid superbis terra; In earth, saith he, why art thou proud? As if all our pompe, and our selues too, were no better then the ground we treade vpon: Formauit Deus hominem de limo terræ: And God made man of the slime of the earth, not of the fire, or of the ayre, least he should be apt to mount or aspire in his owne conceit, but of the earth, which occupieth the lowest place. A strange case to see the meanelle of our beginning, and yet to exalt our selues? To consider vpon how wrake a foundation we stand, and to thinke of nothing lesse? If wee will needes be high minded, would to God we would set our mindes on heavenly things, or things on high.*

11 For consideration, necessarie is it, to thinke on that which must necessarily befall. Were it but onely for that

Which

Heb. 9:27

which stands like the lawe of the Medes and Persians: *Constitutum est omnibus semel mori*: It is enacted that all must die: this were inough to cast a cloud ouer all our sayrest delights. But that same *post autem iudicium*, there is somewhat moze behind, and that is called the time of iudgement. This once possessing the heart, there needed not so many penal Lawes to deterre them & their affections, which are often so farre out of square frō extream impietie. The remembrance of the foure last things, which the old writers so often mention: that is, the ioyes of Heauen, the paines of Hell, the day of death, and the time of iudgement to come, dooth worke in vs foure good effects: the first, is to feare God; the second, a carefullnesse not to offende our neighbour; the thirde, a contempt of the world; the fourth, a desire to liue deuoutly for the

time to come.

12 The Cocke (saith one) fearing the Eagle & the Hawk, hath one eye fixed on his meate, and the other often directed in the aire: so a prouident godly man prouiding befoze hande things necessarie, hath respect vnto the Eagle, or Christs cōming in the aire to iudgement, as also vnto the Haake, which is Death, therefoze called Rapax, because it suddainly seizeth and prayeth vpon all.

Cas. col.
18.

13 A generall restraint from euill (saith Casianus an auncient wyter) is a mindfulnessse of Death, which the Egyptians percepuing, thought a bare resemblance thereof all trembling and shaking brought in at their solemnest Feastes, to be a speciall meanē to moue the beholders to all sobrietie.

Mat. 27
25.

14 The Centurion in the Gospel, who otherwise was farre off from the acknowledging the Saviour of the world.

When

when he saw the baile rent, the earth moue, the stones cleave a sunder, the Heauens mourne in blacke, and after all the graues themselves to open, and yelde vp the dead bodie of ^h saints; a spectacle of death amidst all, moued him to giue this testimonie, Surely this was the Sonne of God. Seeing then that hence arise so forceable motives vnto a godly and careful direction of our wayes, did wee but sometimes beholde that pale horse, and him that sits thereon, whole name is Death, in our musing dispositions, it would make vs trample vnder foot many alluring occasions, and cause vs to steppe backe in the pursuite of some unfull vanities, we follow so fast as we doe.

Is the Holy Ghost resembling the state of man, To the grasse, to a shadow, the smoke, a vapour, a flower, things of so small continuance, what else should it intimate vnto vs, but

Apoc. 6.8

Psal. 148.

5.

Iob. 7.7

Iam. 1. 11

Psal. 102

3.

Iam. 4.

14.

1. *Pet. 2*

11.

a consideration of our vnconstant and variable estate? The Apostle S. Peter vnto the dispersed Iewes, and conuerted Christians, to draw them from carnall desires, vled this as an argument of effect. *Obsecro vos tanquam aduenas, & peregrinos: I beseech you (sayth hee) as Pilgrims and strangers: as if he should haue saide, seeing you are in this worlde but as wayfaring men, stay not your selues vpon carnall desires, the baites of Sathan, and verie bane of your soules, abstaine from them, flie them. It is the manner of strangers not to intermeddle with many, much lesse dangerous attempts. but as wise and circumspect men, to remember they are onely in the way to a farther home, of more continuance, where they are to make their abode again: the life of mā (saith Iob) is a warfare, and men in warfare haue etier death befoze their eyes. Where-*

foze saith S. Austen, Nihil aliud in hac vita peregrinationis nostræ meditemur, nisi quia hic non semper erimus, & ibi locum bene viuendo præparabimus, vade nunquam migrabimus: **Let vs meditate in this life of nothing moze, then of our pilgrimage, that heere we shall not alwaies be: preparing our selues rather to that place, & hence we shall neuer depart, but haue a sure stay for euer.** And S. Ierome, Qui quotidie recordatur se esse moriturum, contemnit præsentia, & ad futura festinat: **He that doth remeber that die he must, little regarding things present, euer hasteth towards things to come: which the old enemie of man perceiuing, seeketh nothing moze then to drawe vs from this frequent meditation of Death, chiefly by the pleasurable allurements of intising vanities.**

16 **The Hunter when hee seeketh to take the Tygers**

*Aug. 31
tractat. in
Iohann.*

*Hier. ad
Paul.*

young (which is onely one) is saide to set by looking glasses, where the Tyger should passe a long, in seeking this young, which shee doth sometimes by straying abroad, loose; finding in the glasse, a resemblance of her selfe, leaues the pursuite, and looeth her young. This olde hunter percciuing mans industrie, in the conseruation of that which is one, and onely one, his deere Soule; would by many goodly shewes, make vs neglect this religious care, and stay our selues vpon euery frivoulous delight, so long, that wee cleane forget whereabout wee goe, and so hazarde that, which the Prophet calleth, most precious, euen the Redemption of our soules.

Psa. 49; 8.

17 But the prouident christian man knowing how dangerous it must needs be, for the bird to take delight amidst the ginnes and snares of the Fowler, makes no stay vpon these

inticing

intending evils, soares aloft, and taking the winges of contemplation, thinks of the ioyes of Heauen the paines of Hell, his owne Death, and the Death of the sonne of God for the saluation of vs all : with Daniel, strawes ashes, or thoughts of his earthly being, to descry the steps of death, who stealeth along, and cateth out the continuance of our dayes : or like a skilfull Pilot, who often sits at the sterne, looks vnto the Stars, and Planets, beares off from the shelues of many dangerous occasions, that so by the prosperous gale of God his holy Spirit, hee may put into the port of everlasting rest.

18 No seruants, more orderly vse their masters talents then those, who euer feare their masters sudden returne. No Householder more safe, then hee who at euery watch, suspecteth the thieues entring. When that

Lu. 12 38

Math 24

43.

of the Prophet Esay calls vs aside from the world, and tels vs softly, *Moriere, thou shalt Die,* it makes vs penitent for the time past, and respectiue for the time to come, causing the feare of God to haue a predominate force, in this our naturall, and otherwise weakly constitution.

19 To meditate therefore of our ende, at our lying downe, which doth resemble the graue, and our rising vp, which may munde vs of a ioyfull resurrection; to make this Remembrance, the key to open the day, and shut in the night: is a be-hoouefull practise, and we shall soone perceiue it, by the manifold effects, which doe thence cōsequently ensue, It wil make young men more heedfull in their wayes, old men more fearfull of their woorkes, all men more prouident of the time to come.

20 Isaac vpon Sarahs death went forth to meditate: hauing

lost Sarah, he met Rebecca. We sometime loose earthly comfort; but going forth religiously to meditate vpon God his excellencie, and our owne frailtie, wee meete with Rebekkah, better comfort, that is to say, heauenly.

Gen. 24
63.



The fourth Chapter.

Wherein is shewed, that the state and condition of the life present may iustly moue vs to this consideration.



Amongst the manifold reasons which may induce vs to this religious remembrance of our ende, none more effectually then a due consideration of our estate present. For what is our life but a Ionas growed, & dain-

Ionas. 4, 6

*Gen. 47. 9**Amb. in
Luc,**1. Esdr. 8**Dan. 2. 33*

ly sprung byp, and by and by,
withered againe, and gone:
But a Jacobs pilgrimage. the
daies whereof, are in number
few, and in condition euill.
The tempter (saith S. Ambrose)
shewed the glozy of the world
in the twinkling of an eye,
which shall vanish too in the
twinkling of an eye. Is not
all our glorie, but as the
visions which Esdras saw, good-
ly to looke vpon, and vanished
in a moment: Or as Nabu-
chadnazzars Image, that had a
head of gold, breast and armes
of silver, and yet one dash with
a stone out of the rocke, brou-
ght all to ruine: May it not be
said of the goodly pompe: and
most glorious shewes, which
wee so much admire amongst
men, as Christ said, of the build-
inges of the Temple: See you
not these thinges: verely, there
shall not be left a stone vpon a
stone: As if, little or no men-
tion at all should be left?

Are we not compared to
certaine smale flies, that
live nere the river Hispanis,
which in the morning are bred,
at noone are in their full stren-
gih, and at night they make
their ende, and are gone.

*Arist. de
nat. Ani. 3*

As for popular applause, is
it not much like smoke, which
the higher it mounteth, the soe-
ner it vanissheth away? And
for beauty, doe not some fewe
fittes of a fever, marre all the
fashion? O the inconstancy of
all worldly glorie.

2 All this stately and pa-
geantlike pompe shall vanish a-
way, and come to nothing, as
if it neuer had bene. See that
had come to the tombe of Ale-
xander the great, & there found
interred, within the compasse
of seauen fete, him, whome a
whole world could not suffice,
might he not haue iustly saide,
Is heere the mirrhor of the
world? Is heere the flouri-
shing Monarke of his time?
O world most vnworthy to

be affected of vs. Where are the riches that pouertie hath not decayed, where is beautie, that age hath not withered, where is the strength, that sicknesse hath not weakened, where is the pompe that time hath not ruinated?

3 Wee are but Tenantes at will, in this clay farme, the foundation of all the building, is a smale substance, allwayes kept colde, by an intercourse of aire, the pillar whereupon the whole frame stapes, is onely the passage of a little bzeath: the strength, some few bones tied together with drye stringes, or sinewes: howsoeuer we pece and patch this poore cottage, it will at the last fall in manus Domini, into the Lordes handes, and we must geue surrender, when Death shall say, this or this mans time is come.

4 First wee mourne for others, a little after others mourne for vs. Now we sup-

ply

ply the places and offices, and heritages of them that were before, and ere long be, others shall come a fresh in our roomes, and rule where wee rule, sway where we sway, and possesse al which we haue scratched together with care, kept with feare, and at last, left with sorrow.

Whereby wee see, that wee came not into this worlde, to bulde houses or purchase landes, to ioyne house to house, but rather by this our shorthe continuance, wee are put in minde, to haue temporalia in vsu, æterna in desiderio, these temporall thinges in vse, but eternall thinges in desire: to vse this worlde, as if we vsed it not, and so be gone.

1. Cor. 7

31.

¶ To this shorthe continuance of life may bee added, the miseries of the same. For all is not life, wee heere liue: when Iob said. Man that is borne of a woman, hath but a short time to

Iob. 14. 1

line he by and by, sheweth, how this time is annoyed, and is, saith hee, full of misery. *Anni humane vite pauci ærummæ multæ.* the yeares of mans life are few, but the griefes thereof (saith one) are many. Hereby on by the Grecians, the first day of þ life of man was called *ῥινηλιον*, ῥινητις ἡμε̃ρα & δ' ἡλως, that is to say a beginning of conflicts: our ingresse, & egress, and progresse too is with signes of sorrow. S. Austen sayth, of mans first entrance into the world: *Nondum loquitur & tamen prophetat.* a tender infant, not able to speak, and yet doth by teares prophetic of the sorrows incident in the life of mā.

6 Come wee to our new birth, according to grace, doe wee not in baptisme take our prest money, to fight a battaile, vnder the banner of Christ our Chieftaine? And thou needest not, saith Saint Austen, care to fight against many enemies, for

*Aug de
pug. ani.
ma.*

be thou well assured, many enemies will fight against thee; which combate Cyprian declareth after this maner: If thou.

O man, ouercome couetousnes, couetousnesse being ouercome, some euill affection will assaile thee: if that euill affection bee strangled, vaine glorie will allure thee: if vaine glorie be despised, wrath and desire of reuenge will incense thee: if wrath be pacified, then pride will puffed thee vp: if pride be alayed, some other enemy wil step in, to giue thee a fresh assault: As if the whole life of man were no other, but a continuall hacking and hewing at, and, of these Hydraes heads of sinne.

7 The last enemy that shall be destroyed, is death: to shew that vntill death bee come and gone, an ende of enemies will neuer come. I heard a voyce from heauen, saying, (sayth S. Iohn) Blessed are the dead which die in the Lord, they rest from

their

*Cyprian
de mor.*

1. Cor. 15

*Apoca. 14
13.*

their labours: As if the Saints neuer rest, vntill rest and blessednesse meete to gither.

8 Here fraile Nature is the field wherein wee must be euer toiling. Sinne is the Iebusite, that will bee euer troubling: the world is the stepmother to Gods children, that will bee euer chiding: afflictions are the waters where our Gedcon will trie whether wee are fitte soldiers to fight his battaile.

9 We reade in the eleuenth, sixteenth, and one and twentieth of the booke of Numbers, that the people much murmured in the wildernesse, thinking that after their deliuerance out of Egypt, to haue found their sweetnesse: there. The people were deceiued, God kept that vntill they came into the lande of Promise. We must not looke for our happinesse here, God keepeth that vntil we come into the holy land Here we are euerie day gathering Manna: whē

Iud. 5. 5.

Num. 11.

Num. 16.

Num. 21.

the long Sabbath comes then we cease gathering. Ioseph gaue his brethren prouision for the way, but the full sacks were kept in store vntill they came home vnto their fathers house, God giues vs heere a taste & a say of his goodnesse, as willing to haue our custome for greater commodities: but the full sacks are kept in store vntill we come vnto his heauenly kingdom.

Gen. 42.

10 For this life Adam in sudore vultus tui, in the sweate of thy browes thou shalt eate thy bread: Nay, Adam in laboribus comedet cunctis diebus vite tue, In labour and sorow shalt thou eate thereof all the dayes of thy life, vntill thou returne vnto the earth, out of which thou wast taken. As if the daies of man by reason of sinne were no other, but the daies, of sorow: because euery day hath suam malitiam, his grieffe, and euery night, suum terrorem,

Mat. 6. 34

Psal. 91. 5

his

his terror. So that in this the
auncient saying will be verified

ἡ βίη ἀθλῶς οὐ βίη ἀλλὰ οὐ μὲν
σοφία, Humana vita non
est vita, sed calamitas, the life of
man is rather calamitie then
life.

17 If one haue goods and
substance, he liueth in trauell,
and is faine to imprison his
mony vnder locke and bolt, for
feare it should flie from him. If
he be destitute and needie, hee
liueth in grieve, because want is
griuenous vnto mā's nature. If
he be in high estate, he is either
enured, or enuieth: as if the chief-
est felicitie of worldlings were
infelicitie: and no other but
Splendida miseria, a very shi-
ning miserie.

If we will heare Augustus,
so great a Potentate, wee shall
find him wishing rather to lead
a private life, then to enjoy the
whole regall Empire of the
West. Cyrus king of Persia, was
wont to say, that did men but

know the infinite cares hee sustained vnder an Imperiall crowne, hee thought no man woulde so much as stoope to take it vp.

12 If these who had the chiefest glozie amongst men, found all so wearisome; much more may the Christian soule resolute neuer to sing her sweete requiem, until she come to bear a part in that ioyfull quire of Saints and Angels aboue in heauen. For the delights of sinne they goe downe as the wine, (saith) Salomon) pleasantly at the first, but at the last they bite like a Serpent. *Obleſtat ſenſum interficiunt ſpiritū*: they delight the sense, but slay the soul. And are as the Rose, when the flower is gone, there remaines nothing but a pricke: in a word, they play vs a verie Tragicdie. Howsoever they begin with applause, yet at the shutting vp of all they will end with horror. In the meane time, do we not see

the

the vices themselves, rewarde their followers with sundrie griefes and infirmities at the last, and their fairest end often to bee extreame penurie, as if God would haue them feele the smart of their owne rod.

13 For the worlde it selfe, doth it not (saith S. Iohn) passe away, & concupiscentia eius and the lustes thereof, dooth it not shew men a verie Iudas part, and betray them vnto Sathan saying, whom I kisse with a feined signe of loue, take them, torture them.

which is inough to make them out of loue with this worlde, and with Lot to get the from Sodom, or with the Saints, to come out of Babylon, or the affections of a sinfull life, that they bee not partakers of the punishment, to be inflicted vpon the same.

14 Now to come a little to the state of those in this worlde, whose inheritaunce is aboue,

Apo, 18. 4

what

What else do they find it but a maine sea of calamities, whereas they are tossed with the bilowes of many stormes, and do feele this passage full of bitterness. Least they should take too much delight in wapecting to and fro vpon worldly pleasures, God doth ballast their ship with some affliction, to see a little the state of Gods owne friends.

There was neuer yet a Moses, but he had a Iannes, and a Iambres, to resist him. Neuer was there a good Ioseph, but he had in his owne fathers house unkinde brethren to enuy him. Neuer an Elias, but a Iesabel to hunt him. Neuer a Paul, but an Alexander to doe him much euill. Neuer a reuerent Athanasius or most learned and painefull Bishoppe of his time, but bolde spirited Schismatiques wrongfully to maligne him.

Wherefore to haue enemies in

this

Exo. 7. 11

2. Tim. 3

8.

Gen. 37.

11.

1. Reg. 19

2.

1. Tim. 1

20.

Socr. hist.

eccles. lib.

1 cap. 20.

Mat. 5. 21

this world we must be content
it was his case that now sits
at the right hande of God in
heauen, to suffer persecution, it
is no new accident. Sic persecuti
sunt Prophetas, qui fuerunt ante
vos, said our Saviour to his
Disciples, the Prophets of old
dranke of the same cuppe . all
suffered

Gen. 16. 4

Rom. 6. 12

15 From this annoyaunce
we may come vnto the dome-
sticall or home troubles with-
in our selues, where olde Adam
or nature, like Hagar the bond-
woman is verie disdainfull to-
wardes her mistresse Sarah, to
wit, infused grace, where the
rebellious appetites conspire
against the regiment of reason,
where our Will like another
Eue is still prouoking vsto
reach after the forbidden fruit,
where sinne like Tarquinius the
proude, woulde tyrannize and
vsurpe a perpetuall Dictator-
ship, did not the regenerate like
men of courage and constancie
cast him out of his kingdome

Where

Where the flesh is a dayly disturber, of which wee may say as one of a troublesome neighbour : Nec possum viuere tecum, nec possum viuere sine te : Neither can I line with thee, nor without thee. And thus labouring to bring all to that seemely Monarchie of Gods spirit, no small labour and trauaile is vndertaken. In pleasing men, wee often incurre a greater losse by displeasing God : by pleasing God (which is best of all) wee oftentimes displease men ; but it is not so much what the standers by thinke, so hee like of our race that giues the garlande. So which way soeuer we cast our eyes, we see and find that of the wise man verified : Great trauel is created for all men: and a heauie yoake for the sonnes of Adam, from the day they come out of their mothers wombe, to the day they returne to the earth the mother of all thinges : from

him

Ecclesiast.

4.1.2.3.

him that sitteth on the glorious throne, vnto him that is beneath in earth and ashes.

16 **T**his being the estate of al in generall, sinners corrected, sonnes chastened, nay the euill themselves much tossed and turmoyled.

Apoc. 14.
11.

They that worship the beast (saith S. Iohn) haue no rest day nor night : as they haue not who make an idoll of sensuall pleasure. Looke how many bites so many furies is wont to haunt the licencious liuer.

Psa. 16. 7

The Prophet Dauid saith, They that runne after a strange god, shall haue much trouble ; as they haue who make their drossie god Hammon their god ; their glorie their god ; the world their god ; their bellie their god, as the Apostle speaketh, for so do Epicures, whose shrine is their kitchen, whose Priest is their Cooke, whose aultar is their Table, and whose bellie is their god, when

Phil. 3. 19

they

they haue all done, saith Saint Ierome, assuredly they finde Maiorem p̄nam voluptate, greater punishment then pleasure, diseases of bodie, anxietie of minde. And thus the estate and condition of life is founde troublesome, euen of him to whom Abraham said, Tu in vita, Thou in thy life receyuedst thy ioy: for the boluptuous in seeking his pleasure, the ambitious his glorie; the couetous his gaine, endure in the woꝛlde a very sermitute and thzaldome of life.

17 But the good, who only here haue their trials, and are proued with Simon of Cyrene, euerie one with his crosse must be content to accompany Christ vnto his kingdome.

Manifold troubles are incident to all, but in moze speciall maner vnto those, who are going from the dirt and mire of Egypt, to doe sacrifice to God, who will bring them into a good

*Heron.
contr. Io.*

Lu. 16. 25

*Mat. 27
32.*

Exo. 8. 25

*Psal. 55. 5**1. Reg. 19*

+

land, the remembrance wherof may make them wish with Dauid, that they had wings like a Dove, and so flying they might come to rest. Wherefore, for these transitorie and fleeting delights of this unfull worlde, happie are we if wee see them, more happy if wee shun them, but most happy of all whē God shall take vs cleane from them, when wee shall bee deliuered from this irkesome necessitie of sinning. & not grieue the holy spirit any more.

18 It is some comfort vnto the wayfaring man to commune on his iournies end. Joyfully doth the bondman reckon of the yeare of Iubilæ. This wear some pilgrimage of ours, may iustly moue vs, this burdensome bondage may moue vs in deed to enter into a sadde remembrance of our ende, and pause with that of the Apostle, *Hæc meditare*, Meditate of these things.

19 Elias fledde but a dayes
iourney before Iesabel. and hee
said, It is mongh Lord, take
my soule. The Angel would
haue Toby reioyce: Toby re-
plied, Quale mihi erit gaudium,
qui in tenebris sedeo, &c. What
ioy can I haue, that do here sit
in darknesse, and do not behold
the light of the Sunne? Those
of Babylon, would haue the Is-
raelites sing them a song. Alas,
what song could they sing. be-
ing so sorrowfull captiues as
they were? Here we are sleeping
before many Iesabels. Here we
sit in darknesse, and see not the
true light that doth shine aboue
in glorie. Here wee are poore
captiues, what reioicing should
we haue in a vale of teares. in so
low and marshie a soile, natu-
rally subiect vnto moysture?
This farre country is full of
penurie and sorrow, no plentie,
no musick vntil we returne vn-
to our fathers house. While we
are on this side Iordan, we are

Toby 5 13

Psal. 137

4.

Lu. 15, 14.

*August. de
Ser. Dom.
Serm. 70.*

Gen. 8. 9.

*Heb. 11.
38.*

amidst many trials, and to say truth, we may looke for no other. We find that of S. Austen true, *Quid est diu viuere, nisi diu torqueri?* What is it to liue long, but to be long troubled?

20 Wee reade that Noahs Woe, at her first flight from the Arke (well she might moue aloft) fetch many retires, but she could haue no resting place, vntill Noah opened the window of the Arke to receiue her in againe: so the poore soule may soare a time, by lifting vp many a sigh, and supplication vnto God, who at last doth open the windowe of his heauenlie Arke; and then, but not before, she hath sure footing, to rest for euer.

21 Those good men, saith the Apostle S. Paule, in the 11. to the Hebrewes, of whome sometimes the bad world was vnworthie, wandred vp and downe in sheeps skinnes, in desarts, as men forlozne, shewing

evident=

evidently, that their glozy was not of this worlde, where they found so sozie acceptance, and therefore had their hope full of immortallitie, hoping for a rewarde to come. They sought Gods glozie in earth; and for their owne glozie, they let that alone till they came to heauen.

Now therefore seeing in this state of life, all is so troublesome; enemies at home, enemies abroad, perils on euerie side; a Christian meditation of our departure from this world, may tell vs. All will one day bee better.

32 That wee shoulde not thinke of our continuance here, we see this life to be only a pilgrimage: That we should not take the way for our countrey, or thinke of setting by our rest, where our state is so combersome; where wee haue much woymeswood, but little Honny; more motives to reade the lamentations of Ieremie, then we

2. Cor. 11
26.

haue to sing the songs of Salomon. God would haue it so, that we should looke for an other home, and hope for a better rest.

Rom. 8.

22.

If euerie creature groane, then much more may man, the most excellent of all creatures, waiteing for that adoption of the sonnes of God, which shall be giuen in the resurrection of the iust.

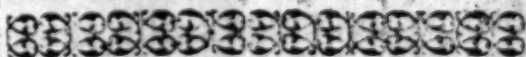
Micb. 2.

10.

When the Prophet Micheas would rayse vpp the pensieue hearts of the people, in the time of their captiuitie, hee put them in minde of their departure, as thus, Surgite, hic non habetis requiem, Arise to bee gone, here is not your place of rest. In like maner to quicken a little our weary spirites, amidst many calamities, the lifting vp of our hearts, by a meditation of our deliuerance from this earthly thraldome, as the prison of the soule, will tell vs of a blessed state to come,

Where

where we shal haue rest, which
is the ende of euerie motion;
and the perfection of all our la-
bours.



The Fifth Chapter.

*That a consideration, of the life
to come, may moue in vs the
same remembrance of our end*



Tis a rule in na-
turall Philosophy, that to see the
Planets, & those
superior lights at
mid-day, men must goe downe
into some wondrous deepe pit
or well, cleane from the light
of the Horizon, where they
liue. To behold with the eye of
the soule, the light and loyes of
the life to come, wee must bee
farre remoued from the loue
and delights of this inferiour
world. The people neuer tasted

*Exod. 16.
15.*

Manna, vntill they come from the Leauen of Egypt.

Our auncesters when they saw no other but straw cottages, they neuer minded anie farther buildings: but when once they behelde moze seemely mansions, they began foorthwith to dislike that, which befoze was very acceptable vnto them. Whilest we set our affections on earthly thinges, wee seeke for no better, wee looke no higher: but once taking a taste of heauenly, we begin to dislike that, which befoze was verie acceptable vnto vs, and grow out of liking with the meanelle of our former desires. And therfore as Zacheus, so long as hee abode in the presse, was vpon too low a ground to see Christ, vntill hee gat him vp into the figge tree: so while we are in the route of too many worldly affaires, we are too low, and therfore should get vp into the sweet figge tree, or contemplation of

Luc. 19.3

heauerly

heauenly thinges : that there
and thence, we may see the ioy
of Israel, or excellencie of the
life to come.

2 God said vnto Abraham,
arise, and walke about this
land, this is the country that I
will giue thee. God saies vnto
faith, arise, beholde thy hea-
uenly inheritance, that is, the
citie where thou shalt haue thy
blessed abode for euer.

*Gen. 13.
17.*

3 Seafaring men, hauing
beeene long weather-beaten in
the surging and daungerous
seas, are wont to shout for ioy,
when they doe discry their ha-
uen. Joyfully may the Chri-
stian behold a farre off, after the
manifold stormes of this world,
his heauenly and everlasting
harbourogh, the remembrance
whereof may moue vs, either
to wish with S. Paule, to be dis-
solued, and be with Christ, or
reply with the Saints in the A-
pocalips vnto him that said, I
come: Euen so, come Lord Iesus.

Phil. 1. 23

*Apoc. 22
20.*

4 Here wee doe but sove in teares, ther is the place where we shall reape in ioy. Here we are members of the church militant, where is nothing but combatting: there shall we be parts of the church triumphat, where is no other but reioysing.

1. Sam. 6.
3.

1. Reg. 2, 3

Psal. 84. 4

5 The state of the life present, and that to come, is figured by the Tabernacle & Temple of the olde Testament: the Tabernacle, for that it was mooneable, may resemble the condition of the life present: the Temple, for that it was fixt, and immoueable, the fruition of the life to come. To the framing of the Tabernacle came the Iewes onely: but to the building of the Temple, with the inhabitants of Iewrie, the men of Tyre and Sydon, to wit, both Iewes and Gentiles; all concur in this building, wherein is neuer heard the noyse of a hammer. Blessed are they O

Lord,

Lord, (saith Dauid) that dwell
in thy house, where the Sonne
of God in glozie, is light vnto
their eyes, musicke vnto their
eares, sweetnes vnto their tast,
and contentment vnto their
heart: where, in seeing, they
shall know him: in knowing,
they shall possesse him: in pos-
sessing, they shall loue him: in
louing, they shall receiue eter-
uall blessednesse, and blessed e-
ternitie, which is the garland
we all runne for, the crowne we
all fight for.

All our watching, and fa-
sting, and praying, is like Ia-
cobs striding with the Angell;
O blesse me Lord.

6 Every thing doth in na-
ture require a perfection: the
heauens which are in continu-
all motion: the Angels, which
are ascending and descending,
are saide not to haue their full
perfection, but specially man, in
this troublesome motion, vntil
he come to the accomplishment

1. Cor. 9

24.

2. Tim. 4

7.

Gen. 32.

27.

of all his hope If to see the state of blessednesse be no small ioy, then what will the fruition thereof bee? Where saith hath no more place, because we be- holde that which we beleueed, where hope ceaseth, because we possesse that we befoze hoped.

If the Apostle which was taken vp into the third heauen, and is thought to haue seene part of this blessednesse, could not expresse the excellency thereof, being so high a subiect, the more hee did consider of it, the more he seemed to wonder at it, yet thus much he could say, that eye had not seene, eare had not heard, the heart of man could not conceiue, the things that God had prepared for them that loue him.

Reach as farre as humane vnderstanding can reach, all is not answerable to the same. Of things infinite, we cannot but infinitely consider.

7 To lift vp our eyes to-

wards

1. Cor. 2

9.

wards those glittering beames
of Gods gloꝝy, where the shar-
pest Eagle may be dazeled : to
wade into the depth of his ex-
cellencie, wherein a Camell
may be plunged, the short reach
of humane reason may moue vs
to crie with the Apostle, O alti-
tudo, O the depth of the loue
and bountie, and mercie of
God.

They that come vnto the
main Ocean, find water inough
if they come by millions, to take
handfuls of it, be there a mul-
titude which no tongue can
number. God hath crownes
foz their heads, and palmes foz
their handes, when they shall
folow the Lambe, wherefoeuer
he goeth, when they shall rest
vpon Mount Sion; when they
shall sit with him, and raigne
with him.

8 If you aske, saith Lactan-
tius, why God created the
worlde, it was foz no other
cause, but that man should bee

Apoc. 7. 9

*Lact. lib.
6. de diu.
pra.*

created : if you demaund. & hy
man was created, it was be-
cause hee should worshop his
Creatoz, it was for no other
cause, but that he should be re-
warded by him. Lord, what
was man, that thou didest so
respect him ? This was the
bowels of Gods mercy, who
had no other cause of his mer-
cy, but his mercy, no other end,
but his owne glozy, and our
good, which is called πολὺς
μισθός his most great and am-
ple reward, wherein there is
no ende of his goodnesse, no
number of his mercies, no mea-
sure of his wisdome, no depth
of his bounty : So God doth
deale, like God himselfe.

*Tertul de
de Heb.
cul.*

Si tanta in terris moraretur fi-
des, quanta merces expectatur
in cœlis, if there were so great
faith in earth, as there is re-
ward looked for in heauē (saith
Tertullian) mercifall Lord,
what loue should wee haue to
the life to come ?

9 Pharao was content at last the people should goe to do sacrifice, but they must leaue their heades of cattell behinde, No, Moyſes will not leaue a hoofe in Egypt: all our deſires must goe with vs, in beleeuing that high rewarde of blessednesse so farre aboue all humane desert, that is, or may be.

10 Seneca writeth, that Alexander the great, giuing a poore man two talentes, the man was so astonished with the greatnesse of the gift, as he aunsweared the King: Most Princely Sir, I am not worthy to receiue so much: to whome Alexander replied, I do not respect good man, what thou art meete to receiue, but what becommes mee so great a Potentate for to giue. God doth not so much regard, what we most vnworthy creatures are worthy to receiue, as what becommeth him, the God of all mercy and magnificence, to be-

Exod. 10.

24.

Mar. 6.

23.

Math. 25.

34.

to know and giue. Herod promised much, when hee promised halfe his kingdome: but Christ, when he giues, wee finde him giuing an whole kingdome: Venite benedicti patris mei, accipite regnum; Come yee blessed of my Father, receiue the kingdome. *May, Regnum paratum vobis.* The kingdome prepared for you: Seeing Christ hath prepared heauen for vs, let vs prepare our selues to heauen.

Rom. 8.

17.

Men are sometimes liberall in promising, but more niggardly in performing: with God it is not so. Again, amongst men, the elder, or one onely doeth inherite: but with God, all sonnes are heires, all heires inherite; and the inheritance too is a heauenly kingdome, to raighe to reioyce euer,

The meditation of this happy ende of man, if man didde knowe his owne happinesse,

were inough to make him little respect a thousand worldes: nay to say with the Prophet, Like as the Hart desireth the water streames; so is my soule a thirst for God. Oh, when shall I enter those courtes of ioye:

Psal. 42. 1

11 Demetrius Phalerius hearing the Philosophers dispute about the immortallitie of the soule, wretched man that I am, (quoth hee) who haue so long liued in the perishing delights of this corruptible body: wee know not what wee loose, when we loose opportunitie of seeking, and buying that pretious pearle, for which the prouident husband man shold sell all that he hath.

πλουτε-
λής ατόν
ἀνάλαμα
χρόνος.

*Math. 13.
44.*

12 When the people, as we reade in the two and thirtieth of the booke of Numbers, were come to their entrance, into the land of promise, the children of Ruben and Gad, regarding not the promise so often promised, desired Moyses that they might

*Num. 32.
3.*

stay on þ hether side of Iordan, because it was a place meete for their droves of cattell, which they moze respected, then their passage into the holy land. Are there not some in the world, not farre vnlike these children of Ruben and Gad, who desire to make their stay heere. & would goe no farther, for that they esteeme the pleasures and profits of a life tempozall, moze then they doe the incomprehen- sible ioyes in that life eternall, not vnlike those guesstes who being inuited to a great supper fede so long vpon courser dishes, that when they come to the banquet they haue no appetite, they are so satisfied with earthly thinges, that whē they should come to the best or desire of heauenly, they haue no desire at all, or as men lead captiue into a foxren land from their infancie do not only forget their natie language, but euen a desire of returning home.

home.

But for the true Israe-
lites, all is weariynesse, but
till they come vnto the land
of rest, whereas in other
thinges (saith Cyprian) we are
wont to blame it: yet in the ex-
pectation of so great a good, we
may commend impaciency. Wo
is me saith Dauid. That my
pilgrimage is prolonged.

13 In thinges that are or-
dained vnto an end, the rule &
measure of all actions is taken
from the same, which ende is
first in the intention, and last
in the execution. Finis, saith
Aristotle, Mouet agentem, the
ende euer moues the agent.
Now if blessednesse be mans
end, then is it the marke wee
shoot at, and the scope of alour
enterprises whatsoeuer. Every
thinge is required for blessed-
nesse, and onely blessednesse for
it selfe.

Iacobs seauen yeares seruice
seemed but light, in regard of

*Cypr. de
mort.*

*Arist.
Metaph.*

*Gen. 29.
28.*

Rachell

Rachel, for whome hee serued. The labour and trauell, not of seuen yeeres, but of all the yeeres of our life, is nothing in respect of Rachell the fairer, the happier state to come.

Mal. 3. 10

14 And this doth answere the prophane Atheist, and meete with the obiection of Iobs friendes : What good hath thy righteousness brought thee? Or as some would not blush, to say in the time of the Prophet Malachie : What profite is there by seruing God. That most happie reward in the life to come, doth strike them all dumme: that very assistance in the life present, may make them amazed. Doe but trie mee, sayth the Lord, if I will not powre out a blessing vpon you.

*Cyrl. de
fide ad*

15 This blessing say the Auncient Fathers, is both vix and patriæ, that is, of the way, and of the countrey. That which God giueth in the way,

is spoken of by the Prophet David, in the first Psalme, where mentioning the state of him, that walketh not in the counsell of the vngodly, hee shall be blessed, sayth the Prophet, and how? Looke whatsoever hee doth, it shall prosper. So sayth hee of the man that feareth God, he shall be blessed, and wherein? For hee shall see his childrens children, and peace vpon Israel.

16 The worlds manner is the Jewes maner, who were wont to bring the best wine first, Christ he obserues his old manner, and keepes the best vntill the last.

It is sayd of Isidor, who being at a great banquet, and there beholding a great signe of Gods bountie towards the sonnes of men, sodainely hee brake out into aboundance of teares, and being demaunded the cause why: For that (quoth he) I heere feede on earthly

*Reg.
Hil. de
vni pat.
& fil.*

Psal. 1. 6.

Psal. 128.

Ioan. 2, 10

creatures, that am created to live with Angels : as if the remembrance of the time to come, did draw his affections, as it should doe the affections of vs all, to a comfortable expectation of the same.

17 Our bodyes walke on earth, but our soules should be in heaven, by our heavenly desires; and wee should frame our affections in forme of a ship, that is close downeward, but open upward, in a heartie desire of a superiour condition: The remembrance whereof, is like the message of the Angell Gabriell, which brought tidings of great ioy, which may make the faithfull answer with Ezechias, and say : The word of God is good, let there be peace, and that to peace eternall. In the meane time, sayth S. Austen. Let my minde muse of it, let my tongue mention it, let my heart loue it, and my whole soule neuer cease to

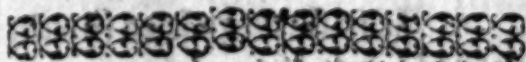
Esa. 38. 9

*Aug. m. i.
ule. cap.*

hunger,

hunger and thirst after it. O Lord God of hosts, blessed is he that putteth his trust in thee.

Ps. 84. 13



The sixt Chapter.

*That wee need not feare Death
much lesse to meditate thereof.*



Then Moses saw his rod turned into a Serpent, it did at first somewhat affright him, for

Exod. 4. 3

he began to steppe from it: but when once God commaunded him to take holde thereof, hee found afterwarde by many effects, it did him and the people of God much good. At first sight Death dooth fray our naturall weaknesse, and we beginne to shrinke from it: but hauing confidence in God, who hath willed vs not to feare, we finde it a meane to diuide the waters of

many

many tribulations, to make vs
a passage from the wildernesse
of this world, vnto a better land
of rest.

2. Reg. 18

It is strange wee should
make so nice of our selues, as to
count it a death, to meditate of
Death. Nay to esteeme the ve-
ry remembrance thereof, as
Ahab did the presence of the
Prophet Elias, to bee trouble-
some vnto vs. Whereas Death
is so farre from hurting them,
who put their trust in God, as
they shall rather find it a gen-
tle guide, to bring them home
to their owne Cittie, where
they would bee, to remaine for-
euer. A good mans care is
(sayth one) Non quam diu, sed
quam bene viuatur, non quando,
sed qualiter moriatur: not how
long he liue, but how well; not
when he dies, but in what good
sort, how soone soeuer. The
euill are sozte time passeth a-
way so fast, the good desire to
bee where time passeth not

at all.

3 That which we call life, is a kind of death, because it makes vs to die: but that which wee count death, is in the verie sequelle a betty life: for that indeede it makes vs to liue. There is a death, which some call mortall sinne, and this is the death of the Soule, which death wee should all feare. There is also a moderate feare of the other death, which is profitable to withdraw vs from the allurements of euill. But so to feare it, as if it were the better ruine and overthrow of all our being, we neede not, we ought not.

4 When the Apostle S. Paul spake of the vnconquerable sayth, which was his stay, and the stay of al them, whose hope was in Christ: Wee (saith the Apostle) know, that if this earrhly house of our Tabernacle bee destroyed, wee haue a building, not made with hands,

2. Cor. 5, 1

*Pla. in
Phed.*

but giuen of God, eternall in the Heauens. As if he would tell the persecutors of his time, that miseries for a moment could not dismay them, the perishing of the outward man could not daunt them, nor present death could not discourage them: for they knew their habitation was in Heauen, and themselves incorporated Citizens into that Ierusalem, which is aboue.

5 A heathen man could say, Degeneres animos timor arguit, this abiect feare is farre distant from a generous offspring: hee that feares death, sayth Pluto, is either φιλοσωματος,

φιλοκτηματος or φιλοτιμος, a louer of the body, of riches, or at least of honour, without all doubt a Philosopher or louer of wisdom hee is not. But Salomon sayth, the iust man is as a Lion, of whom the Naturalist writeth, that he is of such courage, as being fiercely pur-

Sued

sued, he will neuer once alter his gate, though hee die for it.

With what constancie answered the second of those seuen brethren, who all yielded by manfully themselves to torment, for the maintenance of the law of God: Thou O king takest these our liues from vs, but the King of Heauen shall raise vs vp, in the resurrection of euerlasting life. The Philosopher might say. *πάντων ἡ δεινότης φοβερότατος*, that is, of things terrible, none more then Death. But it is otherwise with Christians. Tertullian told the persecutors of his time that their crueltie did but open a doore to Gods distressed people, whereby they might enter the sooner into a state of glorie: and therefore death was verie acceptable to them

Why should I feare (saith the Prophet) in the euill day. As if David sawe no cause of

2. Mac. 7.
9.

Aris. Est.
lib. 3.

Tert. in
apo.

Psal. 49

*Hier. de
Vit. Hilar.*

dreading death, howsoever nature may begin to tremble at the mention thereof. Hilarius could not but wonder his soule should be so loath to depart, after hee had serued God, & God him, so many yeares. Consider death, as in it selfe, and so naturally wee feare it. Consider death as a meane to bring vs vnto Christ, willingly we may embrace it.

*Gen. 25.
48.*

7 When Iacob saw the chariots of Egypt, and thereby perceiued his sonne Ioseph was aliue, his fainting spirits reuiued, saying, I wil go see him before I die. When saith dooth bring vs many testimonies, our Ioseph liueth, the Christian soule may recomfort her selfe in her panges and say: *Mon uideam*: In the name of God, to see him, let me die. Peraduenture it holdes in this, sayth S. Austen, *Non uidebit me homo & uiuet*: Man shall not see mee & liue: while to see thee, let me

die. Lord

8 Now for these corruptible bodies, they take no damage at all by death. It is no harme to the seede, though it hath for the time, a little earth harrowed or raked ouer it, it shall spring againe, and flourish, and bring forth fruit in due season. No hurt is it to these our bodies, to be cast into the ground: being sown in weaknesse, they shall rise againe in power. being sown naturall bodies, they rise againe bodies spirituall. being sowne in dishonour, they rise againe in glorie.

9 The keeping greene of Noahs Olive tree vnder the floud; The budding againe of Aarons rod; The deliuerance of Ionas from the depth of the sea; The voice that calleth, come againe ye childzen of men; The hope of Iob, that he should see God, with no other, but with the selfe same eyes; The pro-

1. Cor. 15.
24.

Nom. 17
8.

Ion. 2. 10.

Psal. 90. 3

Iob 29, 23

Ezech. 37

7.

phesie of Ezechiel, vnto the dry bones, that should come, os ad os, bone to bone, may stirre vp in vs a ioyfull hope, and chere our pensine souls against al the feares and terrozs of death.

But the resurrection of our Saviour Chzist, that is the comfort of all comforts, Vox Christi, vox Christianorum: The voice of Chzist, is by Chzist, the voice of Chzistians, sayth S. Austen, Death, where is thy sting? Hell where is thy victory? First, he speaks as chalenger, mors ero mors tua, then as a conquerour. mors vbi aculeus: where is thy sting. And thus Chzist triumphed ouer the strongest holdes of the enemye, to shew we are deliuered from hell and death: and this comfort take we by those diuine articles of our Creede, which shew his disension, and resurrection. As he was the cause efficient so was he also a figure of the resurrection. Hee rising,

Hof 13.

14.

1. Cor. 15.

We all arise.

10 Of a more powerfull
cause, there is a more powerfull
effect Epiphanius sayth, Adam
was buried in Caluerie, where
Christ was crucified, where the
effect of Christs bloud distil-
ling from his blessed bodie,
might say, Surge qui dormis,
Arise thou that sleepest. If the
sinne of Adam, who was a li-
uing soule, was the cause that
death reigned ouer all, much
more the resurrection of Christ.
who was a quickening spirit,
shalbe of power to raise vp all,
that beleene to the hope of e-
uerlasting life. What greater
ioy then to bee able to knowe
him, as the Apostle speaketh,
καὶ τὸ δύναμιν τοῦ ἀναστάντος.
And the power of this resurrec-
tion. Christ as in dying shewed
what wee should suffer: so in
rising from death, what wee
should hope: To wit, that al
the bones in Golgatha, shall
rise: and those that sleepe in the

*Epiph. li. 1
tom. 3.*

Phil. 3. 10

*Dan. 12.
Ioan. 11. 2
43.*

dust of the earth, shall awake.

Wherefore though Death do swallow vs vp, as *p* Whale do *D* Ionas: bind vs as the Philistines did Sampson, seale the Sepulcher as the Jewes did vpon our Lord Iesus, yet we shal come forth, and breake the bandes, as the birds out of the snare. The snare is broken, and we are deliuered.

11 They may well feare death, saith S. Cyprian, that haue no faith in Christ: but for those who are members of that head who vanquished the power of Hell and Death, Death is to them aduantage, and a gentle guide, that bringes them home to euerlasting rest. Hence is it that dying they are said vnce Christs resurrection to fall a sleepe. They that sleepe in Iesus, saith the Apostle, they lay them downe and take their rest, and God it is that makes them dwell in euerla-

1. Thess. 4

13.

sting

sting safetie.

We should not then feare to fall a sleepe, for sleepe is a refreshing after wearisome labors. The painefull labouring man, after his dayes worke ended, sleepes often moze quietly then Diues in his marble pallace, on his bed of Iuorie. where he tosseth and tumbleth: hee sleepes not quietly, either in life or death, and of such is that verified, *O mors quam amara*, O death how bitter is thy remembrance?

Ecccl. 40. 3

12 Having wearied themselves, saith the wiseman in the way of wickednesse, they shall crie out, what hath pride profited vs, or the pompe of riches brought vs, after all our sturre we are neuer the neere. Surely this barren and light land, after all our druggerie yeeldes no other but a croppe of cares, trouble, feare, and vexation of mind. When those that haue laboured in the vineyard, and

Wis. 5. 3.

2. Cor. II.

*Chrisost.
Homil. 10
in Math.*

haue beene often in watching, in fasting often, passed many sleepleſſe nights, and reſtleſſe daies: theſe reſt from their labours, and fall a ſleepe to riſe againe with their bodieſ, when the Sonne of righteouſneſſe ſhall appeare in euerlaſting glorie. Of theſe the Apoſtle ſaith, I would not haue you ſorrow, as men without hope, for thoſe that are a ſleepe. How acceptable therefore may death be, when in dying we ſleepe, and in ſleeping wee reſt from all the trauels of a toyleſome life, to liue in ioy, to reſt for euer.

13. Again, whereas death is a tribute, we muſt all pay homage: *Fiat voluntarium quod futurum eſt neceſſarium, & offeramus Deo pro munere, quod pro debito tenemur reddere.* Let vs make that voluntary, which is neceſſarie, and yeeld it to God as a gift, which we ſtand bound to pay as a due debt. Had we no farther hope, then

only

onely to attaine a state temporall, wee might feare in deede, because when wee die all our happinesse shall die with vs: but when God made man of the dust of the ground, God breathed into him the breath of life, & man was made a liuing soule, therfore not a dying soule.

14 Cesar writeth, that the bare opinion of the Druides, who taught that the soules had a continuance after the separation from those bodies: it made many of their followers hardie in great attempts, and abated in most the feare of death. Cyrus himselfe could say vnto his children when he was ready to die: Thinke not deere children, that I shall be no where or nothing.

If a bare supposall of a future being could so much auaille against the feare of death: what doth faith effect that doth warrant vs by good euidence, of the blessed assurance of the

Gen. 2. 7.

*Cas. ls. 6 do
Bel. Gal.*

Gen. 12. 4.

resurrection? O happie Christians, that haue so good hope of happinesse to come: thy dead man shall awake, and sing yee that dwell in the dust.

Esa. 26.

19.

*Possidonis
in Git,**Aug.**Luc. 2. 29**Phi. 1. 21.*

15 If Abraham the faithfull Patriarke, left his owne countrey and kindred at the commandement of Almighty God, and went into a strange land, how willingly should we leaue this countrey, whertin we are onely strangers; and go where we haue our owne home and abode for euer? This was the resolution of S. Ambrose: who neither loathed life, nor feared to die, because saich he, we haue a good Lord. This was the faith of Simeon, who hauing seene Christ, prayed to depart in peace. This was S. Paules gaine, when he said, To die is to me aduantage: because this passage was a dissolution, and this dissolution was to be freed from the prison of the bodie, and this his being from the bo-

die, was to bee at libertie with Christ. Seeing therefore that death it selfe being duely considered, should nothing at all dismay vs, then much lesse may the only meditatio therof.

16 The more wee meditate of death, the lesse we feare it; the lesse we feare it, the more faith haue we. What shall separate vs from the loue of God, that is in Christ? shal tribulation, or anguish? shall life or death? Blessed be God, saith S. Peter, who hath begotten vs to a liuely hope of the resurrection,

Ro. 8. 35.

1. Pet. 1. 3

The Seauenth Chapter.

That the afflictions of minde, which are incident in the life of man, may moue him to a Meditation of his end.



Alomon, whome GOD for wisdom chose as it were to bee a forman of a great Enquest, to make inquirie of

the

Eccles. 2, 11

the state of the world, to come forth, to speake for all, his conscience of all, hauing seene and experienced the nature of thinges vnder the Sunne; yeldes by his verditte of all, as thus, All is vanitie and vexation of mind. This is in brieft the condition of all in generall.

2 The rich discontented in honors, the poore languishing in griefe, the learned full of restlesse labours: for might not the learned fathers haue well said as the lampes of the temple, Aliis seruimus, nos consumimus, we serue other, and consume our selues.

All of what estate soeuer, subiect vnto troubles and vexation of mind. As if Salomon should haue said, you may looke for no other, all is vexation.

3 Small cause had the Israelites to care for their continuance amongst the Taskemasters of Egypt, and as small cause haue any to desire to

live in this wilderness, amongst many Wolves. We knowe Christ our Saviour hath told vs, that being in the world, we are not of the world: here we may not iake for perfect rest of bodie, or all consentment of mind: and therefore to meditate of deliuerance, may bee some refreshing to the distressed soule, who may pour out her complaintes, saying, Would to God that day might once shine, when I shall see my redeemer When I shall come where is peace, within and without, when I shall appeare before the presence of God, with ioy, and bee no more oppressed with griefes, disturbed with cares, molested with thoughts, but live & rest for euer. Such is the lot of our estate present, to be borne to sorrow, to die.

4 What comfort can a man reape, or what quiet should hee take, where want is miserable, plentie full of perill: which way

soeuer

Ioh. 15. 19

*Eccles. 2. 2**Psal 111.*

125.

Soeuer we cast our eyes, we find cause of complaint, that we may well count laughter, error, saying, Quid inanis? why art thou so mad? and subscribe to that of the Prophet, Lord, thy terrors haue I suffered from my youth vpward with a troubled mind.

5 Having then so little cause to ioy in this life, where there is so small a cause to make vs reioyce: where the minde is so inuested with cares, and molested with griefes, annoyed with payne, we may recount with our selues, the happines of them, who after the stormes of this troublesome sea haue cast anchor, in their safest road.

*Gen. 8. 4.**Genes. 19.*

17.

6 Noah had much molestation in the old world, hee had the waters swelling vnder him, the heauens darke and gloomy ouer him. At last the Arke staid vpon the mountaines of Ararat, and then was Noah a glad man. Lot was

griened

griued amongst the Sinful Sodomites, at last God sent his Angels to take him cleane away. Elias mourned for a time, sate vnder a Juniper tree, sent vp his sighes to heauen, at last came in charriot, and then there was no more Iesabell to persecute him, no more false Prophets to band themselves against him. The Saintes vnder the Altar may for a tyme cry, How long Lord Iesus: after a little more suffering their disgrace shall bee turned into glory, their mournfull teares, into gladsome triumph:

7 Why art thou so vexed O my soule, and why art thou so disquieted within me? O put thy trust in God. In the multitude of the sorrowes (saith the same prophet,) that were in my hart, thy comforts (Lord) haue refreshed my soule. Thereby shewing that as the world had a multitude of sorrowes to assault his hart, so God hath a

multitude

1. Reg. 19

Apo. 6. 10

Ps. 42. 11

2. Cor. 1.

multitude of comforts to refresh his verie hart and soule amidest, them all. For as our sufferinges in Christ do abound, so our consolations also in Christ do abound too saith S. Paule.

Iohn, 14.
16.

¶ Our Saviour, knowing that his Apostles should haue many, and great discomfortes in the world, promiset h to send them after his Ascension vpp into heauen, an other comforter: for his presence was their comfort for þ time present, & afterward in their deepest prisons, they shoulde haue the holy Ghost their fellow prisoner: & howsoever the world did outwardly annoy them, yet they should inwardly haue a comforter to make them reioyce in their sufferinges, and after all to reioyce for ever. S. Crisostome vpon that of the Apostle, Si Deus nobiscum quis contra nos? yea rather saith he. quis nõ cõtra nos? Who is against vs?

may. who is not against vs if god be with vs: but howsoever they are against vs, they shall not preuaile, or long trouble vs. God is a rewarder of patience, and death the finisher of paine.

9 Now therefore though the burden bee heauie, yet a light-somnesse it is, to remember, the way is not long.

10 When the Apprentise calls to minde that his yeares of coenant will now shortly expire, and that then hee shall haue his freedom confirmed, the remembrance hereof maketh many laborsome woorkes seeme more light, and lesse grievous unto him.

The poore Traveller in thinking of his Inne, goes on more cheerefully towarde the ende: in his painefull journey. The bondman in calling to minde the yeare of Iubilee, is wont with more patience, to goe through the yeares of bondage. Now then amidst

Ps. 32. 19

the sundrye afflictions that grieue the minde, a Meditation of our ende, may much mitigate, if not altogether take away the greatest sorowes of all: Manye are the troubles of the righteous, but the Lord deliuereth them out of all: And taketh either sorowes from them, or them from sorowes. Great are their trialls: But saluation will one day make amendes, when they shall haue all teares wiped from their eyes: and their reward by so much the more the course of their life hath been gricuous vnto them.

II Seeing therefore, that on enery side, we haue such bygent occasion, to passe the dayes of this wearysome Pilgrimage in trouble, and penuenesse of minde, may we not thinke them thise blessed, who are now landed on the shoare of perfect Securitie, and deliuered from the burden of so

toilesome

tolesome a labour, where are no teares, and why there is no cause of teares, no trouble for that there is no cause of trouble, may we not thinke them happy men, who are gone fro a shadowe of life, to true life it selfe, from darknesse to light. for trouble to rest from men to God? May wee not be refreshed. I say, in calling to minde, that this battaile will one day be at an ende, and we freed from the thozzomes of all these bitter calamities?

Well may we weepe & mourne as Iob and Ieremie, in consideration of our entraunce into this vale of teares, and often may we muse with gladnesse, of y^e time of our departure fro the same. After all sorowes, and these thzeatning voyces. A voyce will come from the throane, when the viall of the seauenth Aungell shall be powdered out, and will say, Tactam est, Now all is done;

Ap. 16.

17.

Though

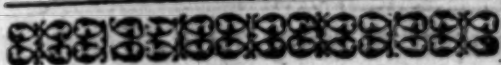
Though God doe beginne with, Affixi te, I haue afflicted thee, hee will surely ende, with non affligam te amplius, I will afflict thee no moze.

12 Consider we the state of man from the verie beginning. Adam besides his continuall trauel in the earth, the remembrance of his felicitie lost could not be but irkesome vnto him, he hath but two sons, and one taken away by death, Abell in the flower of his age. Noah liues long and what with his sorowes in the world, the coming of the flood, the mocking of his Sonne. we finde his life moze bitter then a hundred deathes, so to suffer is not our lot alone. First God called Abraham, Ad tentationem fidei, to a trial of his faith & after, Ad benedictionem pro fide, to a blessing for his faith, because thou hast endured by faith in blessing, I will blesse thee.

Gen. 22.

17.

The



The eight Chapter.

*That the griefes of body may
also moue vs to enter into
this serious meditation of our
end.*



When the Pro-
phet Daniel saw
what was, and
in all likeihood
(vnlesse God set
to his helpinge
hand in time) what still would
bee the estate of the people,
while they were in the thral-
dome of Babilon, hee thought
more and more of his and their
deliuerance: and besonght
God, to looke vpon the desola-
tion of his people, to shew mer-
cy for his mercies sake, in
ridding them from all. When
wee see and feelee, what is,
and still will bee the con-
dition of this our Babilon:

griefes

Da. 9. 18.

griefes of body, and afflictions of minde, wee maye in our highest deuotion to God, call to minde the time of dismissal, and our good deliuerie from all. Yea, we may consider, that there will come a day, when these crased bodies, subiect to seuerall infirmities, as, the Head to megrimmes; the Lungs to suffocations; the Iointes to gowtes; the stronger partes themselves to conuulsions: when these bodies I say which haue holpen to beare the burthen of the daye, shall with the happy soule liue together, and reioyce together.

Origin:
ps. archo.
lib. 3.

Ps. 94.
4.

2 In the meane season wee may remember in all these infirmities, that of the Prophet, The Lord will not faile his people, neither will hee forsake his inheritance. Dauid knewe it was Gods manner to trie his seruants, &c. therefore in his afflictions made this protestation of himselfe and them,

though

though all this come vpon vs,
yet will not wee forsake thee.

3 It is our Isaaks vse, first
to seele vs by tribulation, and
then to blesse vs: by these in-
firmities of the body, we may
consider Gods feeling. Now
after we haue suffered a little,
then Take a blessing my sonne.

4 Though the winde blow
cold, yet doth it cleanse the good
graine: though the fire burne
hoate, yet doth it purifie the
best golde. Afflictions as they
are *πενήματα* so are they also
μαθήματα both sufferings and
instructions. For these affli-
ctions doe often cause an better
contempt of all worldly plea-
sure, humblenesse of minde, pe-
nitency and sorrow of hart, for
sinnes passed, a more heauy-
nesse for the time to come.

5 In the hundredth and sea-
uen and thirtieth Psalm, the
peoples captivity is thus men-
tioned. Super flumina Babi'o-
nis, by the waters of Babilon,

Psal. 244.
18.

Gen. 27.
23.

Psal. 137.
1.2.

Wee sate downe and wept in the verse following. As for our Harpes, we hanged them vp vp-on the trees that are there nigh. Wee sate downe, a token of their humilitie: and wept. a signe of sorrowe and penitentie: as for our harps we hanged them vp, which shewed they were now very far from mirth and melody.

6 All the life of Salomon was full of prosperitie, & therefore we find, that Salomon did much forget God: but the whole life of Dauid had much aduersitie, and therefore we see by his penitentiall Psalmes, & others, that Dauid didde much remember God.

7 These chastisements of the body in particular, as they are in the consequent, meanes oftentimes of our good (for the woarser part of man, sayth S. Ierome, is sometimes punished, which is the body, that the better part of man, to wit,

*Hier. con-
tra Iouin.*

the

the Soule, in the day of iudgement, may bee saued, so are they in the cause, effects of Gods loue. For though hee be at times a chastening father, yet a father, though a launching Phisition, yet a Phisition: and therefore one that loues, and that cures. We neede no more, but lay open our griefes, and let him alone with the saluing, who sees chastisements sometimes are as necessarie for the Soule, as medicines are for the body, who knowes better then our selues, how best to doe vs good.

8 Though the potion bee sharpe, yet it is his, whose intent is to procure health. Quos amo castigo, whom I loue I chastise, sayth Christ vnto his, whose loue in chastening wee may not refuse. Chrysostome could say, Magna tentatio non tentari, A great temptation is it, not to bee

spe. 3. 19

tempted at all.

Iob. 1. 8

Iam. 5. 11

9 Iob was a righteous man, by the testimonie of him, whose testimonie was most true. What sayst thou to my seruant Iob, an vpright and iust man, one that feareth God? The next newes wee heare of him, Iob is afflicted in body, from the crowne of the head, to the soule of the foote. You haue heard (saith S. Iames) of the patience of Iob, and what end God made with him. The holy man was tempted, that when we are tried, to teach vs what we should doe.

14 S. Ierome hauing read the life and death of Hilarion, who after hee had liued religiously, died most christianly, said. Well Hilarion shall be the champion, whom I will follow. If Saint Ierome coulde say, Hilarion should be the champion, whom I will follow: if chaste men may say, Ioseph shall bee the champion whom we will fol-

low;

low : Then may afflicted men
say for true patience, Iob shalbe
the champion whome we will
follow. Toby after that deed of
mercy, in burying the deade,
was accepted of God, the next
tydings wee heare of Toby,
is the holy man Toby is stricken
blind.

Tob. 2. 10

11 To suffer some chastice-
ments, we may be content: for
respecting our sinnes, God by
these afflictions doth lay but a
soft hand vpon vs. It was an
auncient fathers prayer, Do-
mine hic vire, hic seca, vt in poste-
rum sanes, Lord here seare and
cut mee, that thou maist heale
me in the time to come. Better
to suffer here then hereafter.
Non respicias (saith Chryso-
stome) quod via est aspera, sed
quo ducit, Respect not so much
that the way is painful, as that
the end thereof is pleasant.

*Chrysost.
Homil. 7
in Epist.
Heb.*

12 When S. Iohn asked the
Angell what they were that
appeared in long white gar-

ments,

Apo. 7. 14

ments, with Palmes in their hands: the Angell answered, These are those that came out of many tribulations in the worlde. To shewe after the stormes of a troublesome life, they weare Palmes and crownes, in token of everlasting triumph.

2. Esdr. 7.

13 There is a threefold consideration that may moue in vs matter of Meditation to this effect: The first, Quid fuimus, what we once were: The second, Quid sumus, what we now are: The third, Quid erimus, what after a short space we shalbe What we once were, is shewed by that of Eldras, O Adam (saith he) what hast thou done? When Adam fell, we all fell. If the estate of man had bene without sinne, mans estate had bene as the Angels in heauen. Salomon in his princely seate, was clothed in great royaltie, and yet Salomon in all his royaltie, was not clo-

thed

thed like the Lillies of the field.
But neither Salomon in all his
royaltie, nor the Lillies of the
field. were euer so clothed, as
was Adam before hee lost the
clothing of innocencie. O hap-
pie Adam, if Adam had well
considered so much

14 Wherefore as the people
in the time of the Prophet
Aggee, beholding the forme of
the Temple, how farre infe-
riour it was vnto the former
glorie thereof, might well sor-
row, when they saw the one, &
remembred the other. In like
maner, when we call to minde
the state of innocencie, wherein
God made all things for man,
and man for himselfe, (in that
wonderfull excellencie) placed
him in Paradise, a Garden of
all delights, subiect neither to
griefe of bodie, or vexation of
minde. We cannot but with
some sorrow for sin, where with
we should euer be at better defi-
aunce, remembzing our losse by

Agg. 2. 4.

Anne, bethinke our selues of that former felicitie, and in the first place, Quid fuimus, What we once were.

14 For the second consideration, Quid sumus, What we now are, even sojourners in this vale of teares, exiles from our native home, where troubles come like Iobs messengers, no sooner one hath told his tale, but another steps in, to say as much: where men are beset with crosses and calamities round about, the feeling whereof may mooue vs to breake forth into that desire of the Apostle, Who shall deliuer vs from these bodies of death:

Rom. 17.

24

16 Cato the wise, a heathen man, could tell his Schollers, that were hee offered to be yong againe, hee would in no case accept of such an offer, so wearisome is the condition of our estate present.

17 For that future state Quid erimus, What we shal be.

When

When these drossie bodyes shall be changed, and made like the glorious body of the Sonne of God, to which bodyes God in mercie saith, as sometimes vnto Abraham, For Ismaell I will blesse him also: so of these bodyes in their resurrection, though as Ismaell, they are not so free bozne as Isaacke the Soule, yet shall they haue a blessing too.

Pbr. 3. 21

18 A Christian remembrance hereof doeth make vs desire with longing, a perfection else where. Hope (saith Salomon) that is deferred, doth afflict the minde. In the meane season, considering that, *Nihil iucundum nisi in iucundo illo loco*, nothing is in deed ioyfull but in that place of ioy. It may make vs the more cherrefully to passe ouer the gretest griefes of bodie, and afflictions of minde whatsoeuer, which afflictions in this life are testimonies of Gods loue, but in

Prov. 13. 42.

the life to come, signes of his iustice.

19 It is the wont of fathers, to holde in their owne childzen, when they suffer the childzen of bondmen, to goe loosely as they list. God that keepes an inheritance for his, after his rod in correcting, hee hath a staffe of stay and comfort. Wherefore, we may reckon these trialles as harbingers to warne vs before hand of deathes comming, as testimonies of Gods care ouer vs, as medicines to cure our wounds, as occasions to mure our patience, as motiues to increase our faith, as meanes to procure our good, and last of all as scholemasters to wards our end, to teach vs this lesson of learning to Die: I God (saith S. Ierome) had promised vs all peace, and quiet both in this world, & in the world to come, then our troubles here might amaze vs, and make vs doubt of

*Hieron. de
Consol. in
aduers.*

our future rest: but finding by
prooffe, the manifold tribula-
tions of this life present, we may
expect with comfort, the pro-
mise of the time to come.

20 If a Heathen man could
say, when hee sawe a sudden
shipwracke of all his worldly
wealth, all lost in a moment:
well Fortune I see thy intent,
thou wouldest haue mee bee a
Philosopher: how much more
may the Christian man say,
after the many and manifold
afflictions in mind and bodie:
well I see that God would
haue mee euen to become religi-
ous, and to enter into a medi-
tation of the life that is freed of
all: for departing this world
vnto God we cease to grieue,
we cease to sorrow, we cease to
sinne.



The Ninth Chapter.

*How much it concerneth euery
one in time of health, to pre-
pare himselfe for the day of his
dissolution.*



Eccle. 11.3

Seeing that our
good or bad es-
tate in the life
to come, depēds
much vpon the
qualitie or con-
dition of the li fe present: (for
where the tree fallerh there it ly-
eth) and our passage in order
is from the life of grace, vnto
the life of glorie: they see but
little, that perceiue not howe
greatly it concerneth euery
Christiā, in time of best health,
whyle he hath yet day before
him, to set forward in a proui-
dent course; that so in the coole
of the euening, he may arrine at
the port of euerlasting rest, to
be alwayes fearefull, alwayes

Watch=

watchfull, alwayes heedfull. Salomon tels vs, the Ante by instinct of nature, remembers it will not be alwayes summer. Ieremie tels vs, the Crane and Storke thinks of another season to come.

2 The dayes of man are but short, his time vncertaine, that little moment we haue, to provide for a state of all continuance, is runne ouer before wee are aware; Gods mercie in giuing vs a time and grace, passeth along as a pleasant riuer: if wee stop the course thereof, by our continuance in sinne, it will arise high & turne into iustice, beare downe by force, and ouerthrow our surest repose in this world.

3 That which once and neuer but once is done, should be aduisedly begun, carefully prosecuted, and most seriously laboured with all industrie vnto the ende: we sleepe with our cause, & we rise with our cause, as S. Austen speaketh.

*Gul. 6. 10.**Mat. 5. 25**Mat. 25. 8**Lanct. l. 6**Psal. 3 4.
22.**Iob. 21. 13.**1. Cor 9.
25.*

4 It is the counsell of the holy Ghost: Do good while ye haue time. The place of making attonement with our aduersarie, is while we are in the way. No preparing oyle in our Lampes, no entring with the Bridegrome: no running, no crowning. For a sure rule is it with God, Do well, and haue well. Liue the life of the righteous, and die the death of the righteous.

5 If any aske (saith Lactantius) whether death be good or euill, my answere is, Looke vnto the condition of the life pcedent, which if it bee passed ouer in vertue, O well is thee, and happie shalt thou be: if otherwise, the case is altered, Mor: peccatorum pellimia, the death of sinners is worst of all. For why, they passe ouer their dayes, saith Tob, in great tollitie, and suddenly fall into a sea of miseries: Because we know not the day, we should watch

euery

euerie day: because we know
not the hower, we should watch
euerie hower. Wee see that in
matters of waight, foresight
and deliberation is wont to
bring them better to passe.
Those that runne for a corrup-
tible crowne, saith the Apostle,
abstaine from all thinges, but
we for an vncorruptible. The
husbandman will take his
season, the Souldier will
watch his fittest time: euerie
one will cast the best way to
compasse the businesse hee hath
in hand: and shall the Christi-
an man be altogether carelesse
and negligent in preparing
himselfe for his departare?
God forbid: shall he put off a
matter of so great waight, as
his conuersion to God is, until
the last extremities, it is no safe
course, when the infirmities
of the patient, and griefes of
minde, make him vnfit for so
needfull a charge: hee hath at
these times to dispose when by

reason

reason of paine is neither for the most part willing nor able to order aright his conuersion to God. It is the wisemans wise counsell, Ante languorem adhibe medicinam, ante iudicium interroga teipsum, Before thy languishing grieue, consult of the medicine, before iudgement, examine thy selfe.

Psal. 33. 6

6 The Prophet Dauid expressing the prouident care, and carefull prouidence of an holy man, saith, Orabit ad te in tempore oportuno, He shall pray vnto thee in a time conuenient, or remember thee O Lord, in a time where thou mayst be found. The seruants that said in their hearts, the master doth deferre his coming, the master of those seruants shall come in a time they thinke not of, and giue them their proportion, where shall bee weeping and gnashing of teeth. But happy are those seruants, who attend his returne: these are

those that sometimes looke forth, like as Abraham at the entrance of the Tabernacle: these are those, who haue their loynes girt, their lampes burning, Oyle ready, and waite with the wise virgines, for the Bridegroomes comming: these are those, whome their Lord shall finde sic facientes, so doing, and therefore make them rulers ouer much, take them by the handes, and bring them to the participation of euerlasting ioy.

To conclude, these are those who are euer ready (saith Beda) whether the great Lorde knocke, or come, Pulsat, cum per ægritudines ostendit mortem vicinam, venit, cum ad iudicium apparet, hee knocketh when by sicknesses hee sheweth death is neere; he comes when he appears to pronounce iudgement.

7 That men wold be careful-

nesse

*Vener.
Bed. in
Lw.*

nesse prepare themselves in time, while they are their owne men, they shall one day finde the benefite of this carefulnesse.

8 To him y passeth through darke places, one light carried before him, will doe him more good, then many, y are brought after. For him that undertaketh a long iourney, aduise beforehand wil stand him in stead. Of this spirituall voyage, the bow of the Prophet should be the bowe and resolution of euery particular man, by the assistance of Gods grace, *Dixi custodiam vias meas, I sayd, I will take heede vnto my waies.* A religious preparation in time, would do men more good then they are aware. happye are they that seeke the Lozde while hee may bee founde, for there wil come, *a non noui vos, I knowe you not,* for them that come to buy when y market is done.

9 Christ wept for the men of Jerusalem, which would not weepe for themselves, and all was because they knewe not the things that did belong vnto their peace. Antiochus after his many iniuries offered vnto the people of the Jewes, and vnto the temple of God it selfe, taking sacrilegiously from thence the ornaments appointed for Gods seruice. When the Lord called him to answer the cause at his owne consistorie. he could then wish he had neuer medled with sacred goodes onely consecrated ad pios vsus, to Church, to godly vses. When Pharao saw the Sea ready to swallowe him, hee could then no doubt be sorrie, that euer he had wronged poore innocents, and oppressed Gods owne portion when sleepe is gone from their eyes. When rather extemitie of griefe then true sorrowe both racke out a litle sicke repentance from the most care-

Lu. 29. 41

1. Mach.

6. 12, 13.

2. Cor. 11.

27.

Da. 9. 21.

Ltc. 7. 38.

Pro. 1. 18.

Mat. 25.

11. 12.

lesse of all, and rest from their toiled beds, then manye maye wish, that they had vlsed lesse oppzession then they haue, that they had fasted often with the Apostle, prayed with Daniell, wept with Marie Magdalen, liued in meane estate, and so haue feared God, rather then to haue enioyed the piasures of Anne for a season, which they find to be ful of bitternes at the last. These things should be confidered in time, and here is the time.

10 They shall seeke me, saith Wisedome, speaking of negligent sinners. but they shall not finde me, and why? because they seeke when it is too late. The foolish virgins maye call, Lord, Lord: but when the Bridegrome is past, and that milde countenance of Christ turnd away, the woeful plight of these virgins shalbe such, as it were incough to breake their hearts with sorrowe, and such

sorrowe

sorrow, which shal neuer cease to wound their most distressed soules, being in that woefull plight, where they endure a dying life, a lasting death; a endless miserie: are not the pleasures of Sinne, deare pleasures? Had we not need, then in a case of such importance, to stand euermore readye, by a serious preparation for our ende, to hold vs fast in the feare of god, and to sweare vnto therin, as Syrach counselleth vs?

1. Moreover, our continuance here is onely certaine in vncertainetie; and falsch one: Nobis certam solitudinem, imponat incerta conditio. In any case let our vncertaine condition, put into vs a certaine carefulnesse of our estate to come. If in any thinge that care of the Prophet is to bee remembred, who would not suffer his eyes to sleepe, nor the temples of his head to take any rest, it should surely in this of all other bee

Eccles. 2. 6.

*Euseb. E-
misf.*

*Homi. ad
Mona.*

remembred

remembred. Who would passe a day in unfaill securitie? Who would lay him downe in that state of life, wherein he would be loath to depart this Tabernacle? Doe not manye mæte with death, and are often surprised at places of greatest triumph, where men are wont to thinke of nothing lesse? How merrie, & in a short time mourne for: A boane in the meate, a huske in the cup. The laying waite of an enemy, hath made many a stout champiõ after, manifest perils escaped, in the midst of the hatefull enemies, to yeelde by so weake a meanes. whether they would or no. Isaake the patriarch, Dauid the prophet, Ezechias the prince Israell the people, by little & little all ware away, Bee the daye neuer so long, at last coms euen song. Many good friends oftentimes in the world shake handes at parting, and we see their next meeting is at heauen

wherefore

12 Wherefore when wee
keepe our solemne assemblies,
we had neede keepe them reli-
giously minded. for wee know
not whether we shall euer keep
them any more. When wee
make our humble repentance
to God, wee had neede doe it
sincerely indeede. There is a
time to seeke, sayth the wise
man, heere is the time of seeking,
life is heere woon or lost, heere
prouide, and be safe for euer:
And because the time is short,
let them that vse this world
(sayth the Apostle) bee as
though they vled it not: this
is the sure way, though the
narrow way: this is the right
gate, though the straight gate,
that leadeth vnto life. So han hee
is vnsure, because his time is
short, and therefore his wrath
is the fiercer. But we remem-
bering the continuance of time,
should vse all diligence, and
therefore our care should bee
the greater to prevent the sub-

Eccl. 3. 6.

tile Serpent, wee know not whether wee shall haue so fit a time of repentance euer hereafter.

13 The Church doth pray, and that in most Christian manner too, that the faithfull may be deliuered from suddaine death. And surely, great cause hath the sober Christian man, to desire rather leysurely to yeeld himselfe to God, then to be taken in a moment from the societie of men. To haue a good departure out of the world, may bee a good mans prayer, and to close vp þe course of life with a treatable dissolution, is that sayre Christian end wee may all begge at the handes of God. Notwithstanding, when the minde is well prepared, and euerie day resigned to his will, who knoweth better then our selues how best to bring vs to his Kingdome. Though the Christian end the dayes of his

transitorie life, by a more short
riddance, from these bodily in=
firmities, the suddainnesse
with Gods helpe, is no preiu=
dice vnto his future good, that
liues euer prepared for the day
of his departure, and they are
not overtaken with death,
how sodainely soeuer they are
gone, that daily mind the time
of their dissolution.

14 We may remember, that
if wee respect our estate and
condition of life, wee are all at
one, and the selfe same stay.
Considera (sayth S. Bernard)
non qualis sis, sed qualis fueris,
consider not so much what
thou art, as what thou shalt
be: what is become of all
Adams posteritie, for these ma=
ny hundred peeres passed: ex=
cepting a remnant that must
shortly follow after, are they
not all gone?

15 Moyse mentioning the
age of those who liued before
the flood (whē as yet the daies

*Bernard.
de consid.
ad Eug.
lib. 3.*

*Gen 5. 8.
20. 27.*

of man were of moze continuance then they are) sayth : All the dayes of *Seth* were nine hundred and twelue yeeres, and he died. All the dayes of *Ired* were nine hundred sixtie and two yeares, and hee dyed. All the dayes of *Methushelah*, were nine hundred sixtie and nine yeeres, and hee died, that same, & mortusest, and hee died, will ere long be the clause applicable to vs all.

16 In the meane season we reade the Epitaphs of others, follow the Funerals of some deere friendes; we see many, as those on whom the Tower in Siloa fell, gone in a moment, warnings sufficient, if warnings will serue to make vs liue prepared for our end.

17 Carelesse men (sayth one) are not vnlike dissolute scrutozs in Princes Courts, who hauing their allowance of lights, spend them out in riot, and so at last are faine to go

Luc. 23.4

to bedde darkling : prouident
Christians haue a foresight to
thinke of the time to come, con-
sider this transitorie estate will
haue an end, and therefore pre-
pare for another world, where
they may haue a stay or perpe-
tuitie of rest.

18 Now then, to be euer in
a readinesse for the giuing vp
our account to God, to liue pre-
pared for the day of death, the
vncertaintie of life, the waigh-
tinesse of the charge may iustly
moue vs all to bee carefull in-
deede. How much therefore it
cōcerneth vs in time of health,
to prouide for another worlde,
euerie one doth see, wee haue
not two soules, that wee may
hazard one.

Luc. 16. 3

In the 23. of Leuiticus, God
tels his people of a way of re-
conciliacion: he that humbled
not himselfe that day, it should
go euill with him, whence they
might perceine that it should go
well with thē, that did that day

Leuit. 23.

humble themselves, this life is the day of reconciliation, if we now humble our selves, it shall goe well with vs. In the twelfth of Exodus God willed his people vpon their passage out of Egypt, to haue their loynes girt, their stauers in their hands, their shooes on their teete, that there might be no let when the time of their deliuerie should come: we know not how soone God will send vs from this Egypt: Iesus Christ graunt we may keepe our Passeouers with soules prepared to bee gone. Who so feareth the Lord (saith the Wiseman) it shall goe well with him at the last, and hee shall find fauour in the day of his death.

The

The tenth Chapter.

Wherein is shewed the manner of preparing, or the state and condition of life, wherein the Christian man should stand prepared for death.



He meane then to die the death of a righteous, is first to live the life of the righteous.

The meane to sit with Abraham, is heere to walke with Abraham: for God hath appointed a vertuous life to goe in order befoze the great reward of eternall life, not as the cause, but as the consequent of our blessed righteousness in Christ our Saviour.

2 What remaineth but to frame the premises as wee would find the conclusion. To sow, as wee would one day reape, for those that will lie

*Aug. de
curger.
pro mort.*

*Iustin.
Mart.*

soft, must make their bed there-
after, and to liue the life wee
hope to liue, is in a generalitie
here to liue religiously. Si non
in hac vita, non post hanc vitam,
if wee prouide not in this life,
ther is no prouiding after this
life.

3 The old Christiāns made
the world to read in their liues,
that they did beleue in their
hearts, & Heathen men to say,
This is a good God, whose ser-
uants are so good. The seruāts
of Ahaziath tell their master of
the man that met them in the
way, his attire, his words, &c.
Ahaziath sayth it was Elias the
Thesbite.

Therefore, then this good and
holy conuersation of life, what
better state for a Christian
man to stand in, euer prepared
for his end;

4 Was not that a memoza-
ble protestation of Samuel, whe
before his death, in the ptesence
of all the people, hee declared as

thus

thus, his integritie of life : Behold here I am, heare record of me before the Lord and his anointed. As if he should haue said, Heathen men see & heare of the great deuotion of the old Christians : they in effect thus reason; Surely these men are of God, these without doubt looke for a world to come. The labors, the learnings of the ancient Fathers, their sincerity amongst men, their deuotion to God, it was the wonder of the world, & may giue me my quietus est at parting, whose Oxe haue I taken, to whom haue I done wrong? The peoples replie in effect was, now God be with thee good Samuel, to whom thou art going, thou hast indeed done vs no wrong, and so with mournfull hearts they gaue him this good testimony at parting.

5 That of S. Paul, when he took his farewell of the men of Ephesus, who wept abundantly

Act. 20.

26.37.

Luc. 2. 19

*Poss de
Amb.*

*Plutar. in
Vita Pe-
ric.*

*Plutar. in
Vit. Ly-
sand.*

for the words he spake, being chiefly sorte they should see his face no more, I take you to record this day, I am pure frō the blood of al men, I haue coueted no mans siluer or gold. After so good a life, was not this a good farewell? That of Simeon a iust man, one that feared God, and waited for the consolation of Israel, who embracing Christ, prayed to depart in peace.

6 O good life (saith the ancient father) what a toy art thou in time of distresse? It made the same father neither ashamed to liue any longer, because he had liued honestly, nor afraid to die, because hee had a good Lord.

7 Plutarch writeth of Pericles, & hee neuer caused man to weare sorrowful attire, he was so harmelesse. And of Lysander, that hee was more honoured after his death, then euer hee had beene in his life, hee was so vertuous. But the

Wise

Wise man speaking of the seruantes of God, who passed through the darkenesse of this worlde with lampes in their liues, which both light themselves and others. The righteous (saith he) are had in a perpetuall remembrance, their bodies are buried in peace, but their name liueth for euermore.

For such is the power of vertue, as it makes men, not onely honoured when they are alīue, but also when they are dead, & it is wont to take good men out of their graues, and cause them to liue in the mention of long posteritie, hauing their names registred and introlled with the Saints of heauen. These stood euermore by their departure, hauing that heauenly treasure of a good conscience, hauing peace and tranquillity of mind. When the euill are tossed, saith the Prophet Esai, as the raging waues of sea, their name perisheth. saith the Wise man as if

Eccl. 44.

14.

Esai. 57.

20.

they neuer had beene.

8 Thus the innocent life like the watchfull seruant openeth the doze gladly, when his master knocketh: but the riotous seeketh corners, being ashamed to be seene: nay sayeth one, *Pudet videre eum quem contempsisse meminit*, hee is ashamed to see him whome hee remembers he hath contemned: the one is quitte by a ioyfull proclamation, the other found guiltie at the barre of his owne conscience.

Phil. 1.

Act. 23.

1. 2.

9 He that will say with the Apostle, *Mors mihi lucrum*, Death is to mee aduantage, must liue with the Apostle, *πιστι συνεδίστη ἀγαθῇ* *Omni bona conscientia*, with all good conscience. I reade of one who a little befoze his departure from the worlde, spake these wordes to them about him, my good friends, I now finde it true in deepe, he that leaueth all to follow Christ,

shall

shall haue in this world Centulum, a hundredde folde : I haue, I haue that Centulum, peace of conscience with me at parting. Thus much in generall of preparing our selues for the time of our dissolution, in particular.

To come nearer home, the applying of himselfe to Faith, Hope, and Charitie, is that Christian estate wherein the seruant of God once settled, need not to feare, To speake with his enemies at the gate.

Faith is the staffe whereupon we stay both in life & death: by which faith tels vs, that God through Christ is become our welfare. By faith we are blessed, in the third to the Galathians and fourth. By faith we reioyce in tribulation, in the fift to the Romans and second. By faith we haue accesse vnto God in the thirde to the Ephesians and twelfth. This is the shield

where-

Pf. 128. 5.

Gal. 3. 4.

Rom. 5. 2.

Eph. 3. 12.

Eph. 6. 6.

whereby wee quench the fierie dartes of Sathan, This is the meane whereby we resist his power.

*1. Sam. 11**2. 3. 4.*

10 Nahash the Ammonite would make peace with the men of Iabesh Gilead, but vpon condition, that he might thrust out their right eyes. This old Ammonite our enemye would offer peace to Gods children, but it is vpon condition: for he would haue their right eye, or that blessed faith that beholdes the soule sauing loue of Christ crucified put out. But will the true Giliadites yeelde to such a condition? No, not for ten thousand worldes of riches.

11 Haue we any thing to do at the throne of God in heaue, there we haue but two pleas, the one of innocencie, the other of mercie: because we cannot plead the plea of innocencie. Faith bids boldly plead þe plea of mercie, and tels vs the iudge

is reconciled.

What shall seperate vs once confirmed in faith frō the loue of God in Christ Iesus? Shall powers, or principalities? things present, or things to come? no, neither life, nor death.

Rom. 5. 1.

Rom. 8. 8.

12 What manner of faith Christ commendeth in the Gospel, wee reade by that of Mary Magdalene, who after sorrowing and weeping for her sinnes, Christ tels her: Thy faith hath made thee whole: as if he should haue said; Mary this weeping, this repenting faith is faith in deed. When he had seene the religious dutie of the Samaritan, that came backe to giue God praise, and fel downe at Christes feet, he saith vnto him also: Thy faith hath made thee whole: as if this humble faith, this religious faith, is a sauing faith: Go in peace. The blind man that cryed, Sonne of Dauid haue mercie vpon mee. And being repproued would not

Luc. 7. 50

Lu. 17. 19

Lu. 18. 42.

not

Heb. 11.

37.

*Rom. 8. 38**Heb. 6. 19*

leave Mercie, vntil he obtained Mercie: Chzist said to him as to the former, thy faith hath made thee whole, as if this praying faith of thine is a good faith: Receiue thy sight. What made many old Saintes to endure bonds and imprisonment, to bee stoned, to be heuen assunder? it was faith (saith the Apostle.) This was no palse faith, but firme and constant vnto the end, that comforts the languishing mind, and sayes if we liue, we liue vnto the Lord; Whether we liue or die we are the Lords.

13 To this faith is adioyned Hope, which is called by the holy Ghost the Ancre of the soale. The Anker lyeth deepe, and is not seene, and yet is the stay of all: So hope reacheth farre, is of thinges vnseene, and yet holdes all sure amidst the surging waues of a boystrous worlde. This hope maketh not asha-

med, abideth with patience, reioyceth in afflictions, is as Saint Austen calleth it, the verie life of life. For why? it biddes vs go comfortablie to the throne of grace, and not to refuse the chaunging of these mortall bodies, that we may receiue them in a better resurrection.

14 In the third place Charitie the vnseperable companie of faith may be considered, God in the creation did seperate light from darknesse. We may not in the state of iustification ioyne the woorkes of darknesse as enuying, strife, and contentions, with the light of faith, which are weaued together as was the coate of Christ, and therefore are not diuisible.

15 In the second booke of Kings, and the tenth Chapter, When Ichonadab came to wardes Iehu, as if he had some earnest intent to be his follower,

Rom. 5. 5.

Rom. 13.
25.

1. The. 1. 6

Heb. 4. 16

Rom. 13.
15.

2. Reg. 16
15.

Iehu said, is thy heart vpright with mine? he answered it is: then quoth Iehu, giue me thy hand. Our noble Iehu, whom God hath set by to pull downe the power of darknesse, sayes to all that would profite his name: Is your faith vpright to me? then giue me the operations of your hands.

16 The children of God, as they shal differ from the childre of this world hereafter: so must they differ from them here by good works, which do manifest themselves by Christian charitie. Christ sayes vnto his, as the Lord of the vineyard saide vnto them in the market place, Quid statis otiosi, why stand ye idle? Faith like Rachel mourning for her children, lamenteth the defect of good workes, and saith as Sara, giue me fruit or I die. Moses saith that euerie tree brought forth fruit according to his kinde, faith is a good tree, it shoulde therefore bring

Mat. 2. 18

Gen. 1. 12

forth

foorth fruite according to his kinde, our Sauour Christ saith to his disciples, by this shal men know you, whose you are, In that you loue one another.

17 Caine offered bad offerings, which was a token that the loue of God waxeth colde in Caine, it was not long after that he laide violent hands on Abell, which shewed that hee lost withall the loue of his neighbour. But O Caine (saith Saint Ierome) what doest thou? what cause hast thou of this cruell hatred and desire of shedding innocent bloud? *Quid commisit frater? quam vim intulit?* what hath thy brother deserued? what violence hath hee offered? hath thy solitary brother displeased thee, because hee pleased God? thou knowest not what a losse thou shalt haue in the misse of so good a companion. But enuie puffes vp, blinds the vnderstanding where it once entreth

Iohn. 13.

35.

Gen. 4.

5. 8.

*Hieron. de
conf. in
Aduers.*

Gen 4.25

2.Sam.

9.1

Gen.50

19.

Mar.11.

25.

Mat.6

12.

Luc.18

28.30

If you will heare howe Leamech that was an euill man speakes: If Caine were auenged seuen foldes, I will bee auenged seuenie seuen fold. There is nothing but a minde set vpon reuenge. But if you wil heare howe Dauid the man of God speakes, Is there any of the house of Saul, that I may shew mercye vnto them? He speakes of loue and kindnes towards his very enemies. and so Ioseph when he forgaue his brethren, because saith hee, I my selfe am vnder the hande of God.

18 All that we can, or doe forgiue our enemies, are *παραπτώματα*, offences or some smal trespasses: but that which God forgives they are, *ὀφειλήματα*, debts of great importance, wee some fewe pence, hee talents, and those ten thousand too.

19 Thrasylbulus a heathen man; to renewe amitie lost among me, made a law, *ἀμυνσίας*

of forgetfulness of all wronges
and iniuries that had been offered: it is not a law of Thrasylus, but of Christ Jesus: Forgive & it shall be forgiven you:

Luc. 6. 37

20 What hath heaven more glorious then the vnion of the Trinitie? what hath the earth more heavenly then consent & vnitie? when one river runneth towards the Ocean, it is a good course, and goes as it should: but when it meeteth with another river, then they make a current in deede. When the loue of God doth carrie vs along, wee goe well, but when this meeteth with the loue of our neighbour, then we set forward with a main streame into a sea of al blessednes.

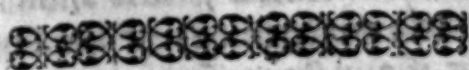
21 A special mean to increase this double loue in þ hearts of al beleeuers, is a frequēt participatiō of þ holy & blessed Eucharist which is called of som *εὐδοκία*, that is to saye, a most necessary prouision for our spiritual

boyage:

voyage; O blessed myserie: which amongst other high and heauenly effects, is a meane to strengthen vs in this greate iourney, and comfort vs towards the ende of the waye.

22 Thus setting our selues in order, we may accept of the time whensoever it shall please God, that brought vs into the worlde, to take vs from this our continuance in the same. The condition of life wherein wee may stande prepared, requires our Christian practise; the happynesse of this condition we shall finde, when we come vnto the state of all happynesse.





The eleuenth Chapter.

*Howe the Christian man shoulde
demeane himselfe when sick-
nesse beginneth to growe vpon
him.*



The first & princi-
pall thing religi-
ously to bee re-
membred in the
beginning of sick-
neue is, that the soule doe call
her selfe to a serious account
of sinnes passed, of the euill
comitted and the good omit-
ted, remembzing that of the
Prophet, Dixi quod confite-
bor aduersum me iniustitiam
meam. I sayd I will confesse
against my selfe my owne vn-
righteousnes. Therefore, by
an auncient decree, the sick was
enioyned before sending for the
Physition, to make first a con-

*Psal. 32.
9.*

*In decr.
vne.*

trite

trite confession, and humble acknowledgement of his sins, as if our sinnes were (as they often are) the cause of our sicknesses, and surely this decree was very respectfully hadd in vse of sinning.

Ioan. 5

2.3.

2 Christ hauing cured the man that lay so many yeares by the poole Bethesda, and shewed no small worke of mercie in restoring him to health, for bring put backe at the mouing of y^e water. of himselfe weake, of friendes destitute, (the right course of this vnrighteous world) if any goe downe, this man doeth.

Ioan. 5. 14

Well, Christ cures him, and giues him with all this caution (as a Memorandum for the time to come) Beholde, thou art made whole sinne no more, least a worse thinge come vnto thee: made whole, therefore sometimes a diseased creature made whole, therefore not of thy selfe

whole:

whole : made whole, therefore nowe a sound man : Sinne no more, least a worse thinge come vnto thee, **H**ee that afflicted thee for a time, coulde haue helde thee longer: he that touched thee in part, could haue stricken thee in whole: hee that layde this vppon thy bodye, hath power to laye a greater rodde vppon thee, both body and soule; Sinne no more. **S**o by this wee see, that bodylye sicknesse maye mooue vs to cry out with the Psalmist, *Pec- cata iuuentutis ne memineris Domine*, **L**ord remember not the sinnes and offences of our youth : And say with the same Prophet, *ab occultis munda nos*, cleanse thou vs from our secrete faults.

3 When sicknesse be- ginneth sharpe to touch vs, wee are carefull in seeking and sending to pro- cure the health of the bo-

die,

Psal. 25. 6

*Psa. 19.
12.*

2. Chr. 16.

12.

Die, as Aſa ſought to the Phiſitions to heale his diſeaſe, whē he ſhould haue rather ſent to ſome ſpirituall receipte for his ſicke ſoule. The woman in the Goſpell ſpent al ſhe euer ſhe had vpon the Phiſitions, and in the end ſhe was neuer the better, but once comming to Chriſt, ſhe came where ſhe might haue cure, and had in deede.

¶ When the phiſition hath done, then we can bee content the Diuine ſhould beginne: as if ſome fewe wordes of ghhoſtly counſell were enough when we ſee there is but one waye with vs.

No, no, the firſt and chiefeſt care in all extremities ſhoulde be a penitent imploring of the helpe of God, who in this caſe doeth oftentimes cure both bodye and ſoule, and lengthen the daies of ſorrowful ſuppliant, as he did the daies of Ezechias. Firſt therfore take a good qua-

titie

title of repentance, two hand-
fuls of faith in the passion of
Christ, put both together and
applie them as a good receipt
for the sickly soule, which hath
takē a dangerous surfet in sin.

5 The lumpe of dyed figs,
meanes ordained by God for
the bodie's health, haue also
their conuenient ble. The
phisicke of the soule must haue
the best cordials for the peni-
tent patient.

That of the people in the
booke of Numbers may bee re-
membred, who being stung
with the serpentes in the wil-
dernesse, had no other meane of
succour then the looking vp to
the serpent, which Moyses (as
a meane ordayned by God) set
vp for the procuring of their
health. we haue no other refuge
in time of need, then the lifting
vp of the eyes of our soules to
behold Christ crucified.

6 The people cried vnto Mos-
es and Aaron, but there was

*Nom. 21.
28.*

no help vntill God in mercie appointed this miraculous meane. No reliefe could bee found in the Lawe for the distressed soule, vntill God in his wonderfull loue raised vp a mightie saluation in the Gate of grace. The serpent was lifted vp on high, that all might behold him, so was the Sonne of God, that al beleauers might receiue sauing health from him and by him. In the curing those who were stung by the Serpent, it was, Vide & viue, looke and liue; for Chyistes curing, it is Ciede & viue, beleue and liue.

7 This blessed meane in times of greatest extremitie doth adde no small comfort to the afflicted. And thus the principall care, when sicknesse be- ginneeth, being an humble acknowledgement of our sinnes, which may moue vs to say, as Iosephes brethren, Therefore is this trouble come vpon vs.

A heartie confession of
them

Nom. 31.

9.

Ioan. 3. 14

Gen. 42.

21.

them all; the humble desire with bended heartes and knees for remission thereof; by him who is the hope of the distressed, the ioy of the afflicted, the curer of the sicke and the resurrection of the dead: a willing mind to be deliuered from the bandes of sinne, may make vs crie with the Prophet Dauid, I am so fast in prison, that I cannot get out.

8 And last of all, a ioyfull lifting vp of the heart to the throne of grace, may make vs willingly renounce the world and resigne ouer our selues vnto his diuine pleasure, to whose appointment wee ought with patience meekely to submit our selues. First God sent Ionas to warne Ninine, and seeing the repentance of the people then comes a message of mercie, these trials are as forewarners.

9 We see we are in his hand, who alone hath power ouer all

flesh: when we are in want, we then know the benefit of plenty when we are in bondage, we then best perceiue the good of freedom, when we are in sickness, we must thankfully acknowledge the blessing of health (if we haue any thankfulness) and may easily gather how God by lingring sickness doth in mercy, stay til we make vs readie. If it shall please him to adiourne the time of this our pilgrimage, we ought to offer a determinate purpose as a sacrifice vpon the altar of our heart, to blesse him who hath euer blessed vs, to serue him truly all the dayes of our life. And thus hauing our trust in Christ crucified, wee make this resolution; If we liue, we shall do well: if we die we shall doe better.



The twelfth Chapter.

*How the sicke shoulde dispose of
worldly goods and possessions.*



Asannes by the
sicke partie con-
fessed, his soule
religiouly com-
mended vnto
God, his desire
either to liue or die, giuen ouer
to the Diuine prouidence, an
orderly disposing of those tem-
porall blessings, which GOD
hath heere lent vnto his ser-
uants, is verie conuenient for
euerie Christian in time of
health, and nothing ominous,
as some haue thinrougly doub-
ted. Experience doeth shew,
that afterward wise men haue
liued long. done full well, and
serued God many yeares in
the worlde. this disposing of
blessinges temporall. maketh
vs not to die the moze quick-
ly, but the moze quietlie.
And therefore it was put in

*Gen. 25.**5. 6.**1. Reg. 1.**25.**Tob. 4. 20**Esa. 38. 1.**Act. 20.*

practise of Abraham, when hee gaue the principall parte of his goods vnto Iaac his sonne, & vnto others, Abraham gaue giftes or legacies: this did Dauid, Tobie, and Ezechias for the quiet of succeding posteritie, dispose of earthly possessions, going to possesse heauenly.

2 In this disposing, to be aduised by them, whose learning and knowledge is approued, doth much further the wel ordering of all. wee shew our thankfulness vnto God, and charitie to men, when wee become beneficiall vnto others, remembryng whose saying it was: It is a blessed thing to giue.

3 In which giuing, the maintenaunce of Churches, Colledges, Schooles, Hospitallies, and such like godly vsses, should where abilitie is answerable, be chiefly remembred. for by these deeds of mercie we doe not onely our selues

acknow=

acknowledge Gods goodnesse, but make many others, when we are long since dead & gone, blesse him in the participation of the same.

4 Mercifull men (saith the wise man) have honoured God by this means, and how; The Lord hath gotten great glorie by them. To giue vnto the poore in time of sicknesse tis good: but more acceptable were it to do it dayly, and in time of best health. This giuing is the shippe that will neuer strike against the rocke. but bring our marchandise home in safetie. This giuing is the most gainfull interest, when the mercifull shall receiue a thousande for one, and find in another world the rewarde of lending vnto God, that is to say, of giuing vnto the poore.

In keeping our riches (saith Gregorie) wee lose them: but in dispearling them abroad, we most surely keepe them. To

*Eccle 44.
2. 15.*

Psal. 41.1

dispearse them when wee can holde them no longer, is not so much, though commendable in this kinde: but to giue our bread vnto the hungrie, nay to take from our owne plentie, to giue vnto Chzistes little ones, is commendable in deed: Blessed is he (saith Dauid) that considereth the poore and needie, reward not simply as a reward, but as a rewarde in his name by whom all things are acceptable. A cuppe of cold water shall not want one daye a rewarde. The Lorde shall visite him when hee lyeth sicke vpon his bed. Where is the large liberalitie of olde benefactors towarde the pooze members of Chzist? is not all scarce sufficient to maintaine our excesses.

§ The pride of the world in attire, the needlesse superfluitie in dyet hath eaten by hospitalitie and mercie towarde many hungrie soules:

and

and causeth that wee haue little to leaue at our departures for the good of others: neuer more at the table, but neuer lesse at the doore: neuer more sumptuous in clothing our selues, neuer lesse respectiue of others.

None ought to alienate ancient inheritance, God would that y^e right heires should take place and succæde in order.

6 But to the disposition of these worldly goods and possessions, wherein naturall affections may not be extinguished, the next heire or name disinherited, the custome of the place & aunciētry may not bee violated: restitution where wrong hath bene offered, should bee remembred: debts truly discharged: all which Christianlike disposition is seemely both before God and man.

7 The forgiving of our enemies when wee can hurt thē no

Num. 27.

11,

more, is not so much. The perfect charity at all times, but principally at this time, that becometh Christians, may not be wanting. The example of Steven praying for his persecutors, may shew vs a mirror of charity towards all. These speciall respects obserued, the sicke may in the name of God dispose himself and his, as thus.

8 First with a free heart & willing mind to yeld and render his soule into the hands of Almighty God his Creator, who of his endlesse goodnesse gaue him being; of his infinite mercie boughsated to redeeme him, by the death and passion of his deere Sonne and our Sauour Christ Iesus, in whose onely merites is his last repose at parting: then commending his body to Christian buriall, hee may proceede as Gods grace and wise aduertisement shall direct; that so

the sick laying aside all earthly respects (as now hauing no more to doe with the thinges vnder the Sunne) may be- queath with patience and con- tricion of heart his Soule into the hands of Almighty God, humbly applying vnto his fayth, the innumerable benefits of Chzists passion; and of the thre things hee is then to dis- pose of, His body, goods, and leule: that principall care be had of all other, in commending this his soule with al deuotion into y hands of Iesus Chzist.

The thirteenth Chapter.

*How necessarie it is for the sicke,
leaving all worldly thoughts, to
apply his mind to prayer, and
some godly meditation.*



he disposition of worldly goods be- ing well and wise- ly ordered, the mind is at more

quiet

Psa. 141.
2.

Psa. 103. 3

quiet to consider of heauen and
heauenly things, the sicke is
more fit to enter into the closet
of his heart, there to common
with himselfe, more apt to
draw neere vnto God by the
actions of Christian pietie: a=
mongst which actions we haue
no sweeter incense, then our
denotion offered by prayer:
The lifting vp of our handes
we may make our euening or
latter sacrifice. Wee haue no
better Orators to plead our
cause, no surer Ambassadors
to conclude our peace, then our
humble supplications vnto him,
who healeth our sicknesses, and
forgiueth our sins, who sits e=
uer in communion to heare our
suites, and looke that wee
should send by our prayers,
that he may send downe his
mercie: by which meanes we
enter into a spirituall trafficke
with God himselfe: wee giue
a cuppe of cold water, and hee
returnes vs a fountaine of

the

the water of life. Wee giue him with the pooze widow two mites, and hee giues vs againe the whole treasure of the Temple. The mercie of God (sayth one) is like a beuel full to the verie brimme. If once his saythfull children, by the hande of saythfull prayer, beginne to take of it, it doeth ouerflow vnto them.

2 Moreover, it is not with God as with man: those who are petitioners, are woont to be troublesome vnto them, but with God, the more wee offer by our prayers vnto him, the more wee are accepted of him. The Aediles amongst the Romanes had ever their doores standing open for all that had occasion of complaint, to haue free accesse vnto them. With God the gates of mercie are wide open to all pooze sinners, that will make their prayers vnto him, Come

Ioh. 4. 14.

Luc. 21. 2

and

and welcome.

Gen. 22. 5

*Psal. 50.
15.*

3 Now as we should at other times, and vpon other occasions, with Abraham, sometimes leaue our terrene affaires, as hee left his seruants beneath, when hee went into the mount to sacrifice to God: so principally in sicknesse and griefe of body, should we then ascend into the contemplation of heauenly things, and haue recourse to Gods mercie, as to a Citie of refuge: Call vpon mee (sayth the Lord) in the time of trouble, and I will heare thee, and thou shalt prayse mee. In the time of trouble, there is a refuge for extremitie, and I will heare thee, there is the reward of mercie: and thou shalt prayse me, there is the reflex of thankfull duetie. Christ willes all that are wearie and heauie laden, to come vnto him, and they shall not loose their labor, he will refresh them.

4 In time of neede no

surer

surer centerie, then by humble
prayer to repaire to God. De-
mus operam (saith Saint Au-
sten) vt moriamur in precatio-
ne, **Let vs indenuour euen to die
in prayer.**

I lifted mine eyes vnto the
hilles (sayth the **Prophet**) from
whence commeth my helpe.
And in another place, As the
eyes of seruants looke vpon the
land of their master, and as the
eyes of a maiden vnto the hand
of her mistresse: so our eyes
waite vppon the **Lord our
God,** vntill hee haue mercie v-
pon vs. Wherefore with the
same **Prophet** let vs deuoutly
say, In thee O Lord haue I put
my trust, let me neuer be put to
confusion, but rid me, & deliuer
me in the righteousnes: correct
me not in thine anger O Lord,
neither rebuke me in thyne in-
dignation: heale mee, for my
bones are vexed: be not far from
mee, for trouble is hard at hand,
and there is none to deliuer me:

*August.
de vera
inuoca.*

cap 33.

*Psal. 123
2.*

remem-

remember thy louing mercies, which haue bin euer of old : cast me not away when my strength faileth me : I acknowledge my faults, and my sinne is euer against mee : wash mee and I shal be cleane : Lord heare me, hide not thy face from me, for trouble is hard at hand : O let my crie enter into thy presence.

*Psal 91.
14. 15.*

¶ To this of the like penitent cōplaint, that ioyfull reply is not far off; Quoniam sperauit in me, liberabo eum, Because he hath put his trust in mee, I will deliuer him, I will sette him vp, because he hath known my name : Cum ipso sum in tribulatione, I am with him in his tribulation.

¶ The select prayers to be vsed in the visitation of y^e sick, should be obserued with many of the Psalmes of Dauid, which, when the afflicted reade them, instruct the conscience, & in times of sickness, are wont more then ordinarie to moue

the mind. For these diuine hymnes sayth S. Basill, they are a part of holy Scripture, High in misterie, profound in sence, comfortable in doctrine, and haue in times of afflictio, a speciall & peculiar grace to instruct the soule.

7 Amongst these the thirtie eight Psalmes, Domine ne arguas me, Put me not to rebuke O Lord. The fiftie one, Miserere mei Deus, Haue mercie vpon me O Lord. The seuentie Psalm, Deus in adiutorium. Hasten thee to deliuer mee O God. The seuentie one, In te Domine speraui, In thee O Lord haue I trusted. The seuentie seuen, Voce mea ad Dominum, I will crie vnto the Lord with my voyce. The hundred and thirtie Psalm: De profundis clamaui ad te domine, Domine exaudi vocem meam, Out of the deepes haue I called vnto thee O Lord, Lord heare my voyce, with ma-

*Basil, in
presa. in
lib. Psal.*

ny other like Psalmes, proper and peculiar for the sicke.

8 Herevnto may be added, a silent meditation, wherein the soule doth enter a solitary talke with God, which is verie convenient in this case. When the toyes of heauen haue leasure to present themselves to our religious thoughts, the pleasures of our unfull life, and this worlds vanities, are then scene to bee of small value, as they are indeed

9 Then may wee call to minde the vnspeakable loue of God towards man in general, and our selues in particular. How his mercie kept foozth in time of neede, befoze execution of iustice to saue man. That it was a woꝝk of comfort, when God said, Fiat Lux, let there be light made. But that it was a woꝝke of counsell, and all comfort, when hee said in the great woꝝke of mans redemption. Fiat Christus, Let there beca

Gen. 1. 3

Christ

Christ bozne. which shall saue
my people from their sinnes.
And now haue we fit oportu-
nitie to meditate vpon the suf-
ferings of the sonne of God,
his passion, his discention into
hell, his resurrection the thirde
day hi ascention and glorious
sitting at the right hande of
God, so that at the name of
Jesus, the sorrowfull sinner
may say with Thomas, Domi-
nus meus, & Deus meus, My
Lord, and my God,

Ioh. 20
28.

10 We cannot in the world
better imploy our thoughtes,
then in calling to minde howe
God hath kept vs from our
youth by, from how manie
daungers wee haue bene deli-
uered, into which wee haue
seene not a few fall befoze our
eyes, and our selues by his on-
ly mercie vnto this day freed
from the same. Can wee but
with all thankfulness call to
mind the goodnesse of God to-
wards vs, for the time past.

Psa. 22. 9
Psa. 27. 21

and

Psal 145.
18.

and put our whole trust and confidence in him euen in these greatest extremities, yea, both in life and death, for the time to come, seeing the Lord is nigh to all them that call vpon him, yea to all such as call vpon him faithfully. —

The fourteenth Chapter.

*How the sicke when sicknesse more
& more increaseth, may be mo-
ued to constancy and perseue-
rance.*



When sicknesse more and more increaseth, wee are more and more putte in minde of our mortalitie, as it were summoned to depart hence, and gently mooued to renounce by little and little, all the repose we haue, or cā haue in this transitorie life, and therefore ought wee now to

arme

arme our selues to stand with constancy vnto the end, remem-
bring euermore, as we had a
time to be borne, so haue wee a
time to die. And our way to en-
ter into life, is first to passe the
pinching griefs of a momenta-
rie death,

2 To eleuate or raise vp our
spirits in times of greatest tri-
all, we may recount with our
selues, that Christ himselve
went not vp to glorie, but first
he suffered paine: Do we suffer?
but he suffered first: haue wee
paine and sorrow, so had the
most iunocent Son of God be-
fore, who suffered as he who a-
lone trod the Wine presse him-
selfe, & vnderooke the brunt of
the battell, that wee might bee
made conquerors.

3 When Vriah was willed by
Dauid himself to take his peace
at home: Shall I see (quoth he)
my Lord Ioab, & y^e Ark of God
ly abroad in the field, & shal I go
take my rest & ease? No, I will

Ecc1 3. 2.

2 Sam. 11

11.

not. Shall

Shal we see the sonne of God
all in goze blood, suffering for
the sinnes of the whole world,
and shall wee refuse all suffering,
taking our ease in Sion
and our rest vppon the mount-
taines of Samaria, as loath to
endure any crosse or calamitie
at all?

¶ Is that Souldiour worthy
to triumph with his Cap-
taine, that would neuer strike
stroke to fight the battaile? A-
gaine, whatsoeuer wee suffer,
Christ suffered more for vs.

But that which principally
is to bee remembred, this our
striving is not beating the aire:
for after wee haue fought a
good fight, there is laid vp for
vs a crowne of glorie. God is
(saith Tertullian,) Agonoth-
ies, both he that purposeth the
prize, and rewardeth the cham-
pion.

¶ Consider the old genera-
tions of men, and marke them
well: was there euer any con-

1. Cor. 9
26.

2. Tim. 4
8,
Tertul. ad
Mart.

sounded that put his trust in the Lord, who hath continued in his feare, and was forsaken? Or whome did hee euer despise that called vpon him?

Eccle 2.11

12.13.

6 Wherefore lette the languishing person take vnto him comfort in Gods mercie:

Eccle 2

12.

Was euer the righteous forsaken? God sold Iosias, that hee

2.Reg. 20

22,20,

should bee gathered vnto his father in peace, and yet Iosias

2.Reg. 23

dyed in warre. God gaue

29

him a constant mind, whereby

he dyed peaceably: The Lord

told Ieremie hee should not bee

vanquished: Ieremie was stoned,

but not vanquished: God

gaue him an inuincible faith.

The Angell to the Church of

Smyrna, saith, Esto fidelis vique

ad mortē dabo tibi coronā vitę,

Apo. 2,10

Bethou faithfull vnto death, &

I will glue thee a crowne of

Gene. 15

life. Abraham was about to sa-

crifice, the birds came and trou-

bled him, did Abraham desist?

No, Abraham rose and draue

them

them away, wee are about to offer our selues a sacrifice to God, earthly thoughtes trouble vs, should wee giue ouer, no.

7 To raise vp himself in this lively faith, the sick may make a heartie confession of his christian beliefe, saying, O holie Trinitie, I commend my selfe vnto thee, the father, the Sonne, and the holy Ghost, which in vnitie of nature art one, and the selfe same God. I commend me vnto thee. Omnipotent father which hast created me, yea heauen & earth, with all things visible and inuisible. I commend mee vnto thee, O Lord Iesus Christ, who for me and the saluation of mankind, wert sent into the world, conceived by the power of y^e holy Ghost, borne man of the blessed virgin Marie, didst suffer, wast dead, buried, descendedst into hell, the third day didst rise againe from the dead, ascendedst into heauen,

where

where thou sittest at the right hand of the father, from whence thou shalt come at the day of iudgement to iudge all flesh. I commend me vnto thee, O holy Spirit, which proceedest from the father and the sonne, whom together I adore and glozifie, which doest quicken one Catholike and Apostolike church, to which thou hast in mercie graunted remission of sinnes, the resurrection of these mortal bodies, and euerlasting life after death.

The same confession may be made of the sick in maner of oblation: As I offer my selfe vnto thee, O holy Trinitie, the father, the son, and the holy ghost, &c.

Also in maner of an humble supplication. As I beseech thee, O holy Trinitie, the father, the sonne, and the holy ghost, &c. In which christian confession Gods seruants may stand constant, vnto the ende against all temptations.

8 Not vnlike the people of Cinienfis, who when the ambassadors of Brutus wold haue them deliuer ouer their city, & freedom into his hands, returned him this answere, Ferrum nobis a maioribus, &c. Tell your Captain Brutus, our ancestors haue left vs weapons, to defend our right with courage & constancie vnto the end.

*Ephes. 6.
14. 15.*

9 The holy Ghost, by the Apostle S. Paul in the first to the Ephesians, sheweth what these weapons are; as the brest plate of righteousness, the shilde of faith, the Helmet of saluation, the sword of the spirit, their feet shod with the preparation of the Gospell, where is spirituall furniture for al parts onely the backe or hinder part excepted, to signifie that the Christian souldier shold not turne his backe befoze his enemies.

10 The Eagle to trie her young, is said to carry them vp against the piercing beames of

the

the Sunne, which seeing them to endure, she acknowledgeth the as her own, Christ knows vs to be his, by our constant suffering, & therefore sometimes brings vs vnto the conflict.

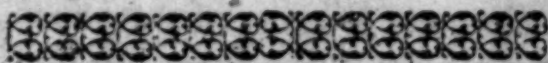
11 We read in the 2. Sam. 20 Thus *Seba* a rebellious Iew, blew a trumpet, & many of the people followed after him, but the men of *Iuda*, who were of the blood royal, they as good *Israelites* would liue and die with *Dauid* their king. The old *Seba*, blowes many enticing blast to carrie vs away from our true allegiance to Christ Iesus our king, All that are borne of water and the holy Ghost, will liue and die in his faith.

1. Sam. 20
I.

12 Howsoever the worlde for a time frowne vpon them, yet are they not as the Ræde without pith or substance and so wauiug with euery winde, but firme & constant, like Iohn Baptist, that will hold his professiõ, though he lose his head

Job. 13, 15

for it. Wherefore considering that there is no crowne without a conquest, and no conquest without courage and perseverance, the faithfull like Iob say, Though the Lord kill vs, yet will we put our trust in him.



The Fifteenth Chapter.

How they may be aduertised, who seeme vnwilling to depart the world.

1. Cor. 15

17.



If in this life only (saith the Apostle) we haue hope in Christ, then are we of all men most miserable: to shew in effect, that we haue not in this life the accomplishment of our hope. Not here, therefore we should expect it else where: this is not our Paradise, but a barren desert: we may not looke for our hea-

ne here our city is abode, which
wee hope to inhabite for ever.

¶ To drawe backe when
wee are to goe most con-
fortably to take possession of the
same, when the hope so long ho-
ped for, should most strengthen
vs in the way, is far from that
Christian belife whereof wee
make daily profession. Often
haue we prayed Thy kingdome
come. Nowe when God is
leading vs into the same, our
unwillingnesse to be gone can-
not but argue great w^eakenes
of faith. Quid faceremus si mo-
ri tantummodo sine resurrecti-
one præciperet Deus? voluntas
eius sufficeret ad solatiū, What
woulde wee haue done, if God
(saith Saint Ierome) had com-
manded vs to die, without men-
tioning the resurrection, his will
ought to haue byn our comfort
but nowe hauing this staye why
should we wauer? Oftentimes
haue we wished, that we were
once freedde from this w^eldes

Heb. 13.

14.

Mat. 6.

10.

*Hier. de
non liged.
mert.*

captiuitie: now we God is going about to free vs in dæde our desire is to continue our captiuitie still, not vnlke childzen. who crye out of paine and grieſe, & when the Chirurghion comes that ſhoulde eaſe them of all, they chuſe rather to remaine aſ they are.

3 There is no Harriner but after many ſharp ſtrokes deſireth the hauen: and ſhall not we after ſo many tempeſts of this troubleſome world, accept of our deliuerance, when the time is come? We are giuen to loue the world too much, and a great deale moze then we ſhould, being onely ſtrangers in þ ſame.

4 Had we no farther expectation, but onely to enioye a ſtate temporall, where we might ſet vp our reſt, as hauing here attained our chiefeſt good, then might our departure from this world be very grieuous in dæde, becauſe our being and happineſſe ſhould ende

together.

together. But looking as we doe for a further condition, so permanent, so blessed, and death beeing the passage or entrie thereunto, there is no cause why man, if hee be thinke himselfe, should vnwillingly set forward, when his time of departure is at hande.

5 First rememb'ring it is the ordinance of God, the course of all flesh, and, as Iosuah calleth it, the way of all the world. What man is he (sayth the prophet) that liueth and shall not see death? It is not proper to any one, which is common to all: kings, princes, strong, valiant take part with them in this lot. There is no reason that any should looke to bee priuiledged in that wherin all without exception must, will they, nill they, submit themselves.

6 Secondly, that it is a meane to bring vs from a prison without ease; from a pilgrimage without rest, wce all see eui-

Ios. 23. 14

Psa.

47. 89.

Eccles. 4. 2.

dently: and this made the Wise man praise the dead aboue them which are yet alive, and prefer the day of death before the day of birth, surely for no other reason, then for that in the one we come into a bale of misery, in the other we depart from it, departing in the faith of him, by whom we looke for a better state to come.

7 Thirdly, this being a way for the obtaining so high a reward, we may step forth with confidence in his mercy. who now calleth vs by death to the participation of the same. Why on Godes blessing should any bee loath that the soule should returne to him that gaue it?

8 When the louing mother sedeth forth her child to nurse, & the nurse hath kept it long enough; if the mother take her owne child home againe, hath this nurse any cause to grudge or complain? how much lesse cause haue we to shew any part of vn-

swilling=

nelle, that God should take home this departing Soule, the worke of his owne handes, the plant of his owne grafting, who first gaue it, and will be- seze all others most louingly keepe and tender it. There is none knowes the loue of a mother, but a mother. There is none knowes the loue of God, but God, who is loue.

9 Wherefore wee are verie bunnaturall to our selues, if wee should giue testimonie of discontentment, when our soules should be deliuered into his handes, who is the best preseruer of all. Where is our desire with Saint Paul, To be dissolued, and to be with Christ? Where is our complaining with the Prophet Dauid? That wee ~~are~~ not yet come to appeare in the presence of God. Where is the longing of Saint Austen? to see that head which was crowned, those handes which were

Phil. 1. 23

Psa. 42. 2

*August.
Medit. 2.*

peared for our sinnes? Had we the loue and faith which these good men had, we should rather wish for the howre of our rest, then shew any vnwillingnesse to depart, when God is about to call vs hence.

*Luc. 22.
42.*

10 Shall naturall inclination ouer rule the force of christian hope. Can wee forget the prayer of Christ in the garden? Father not my will, but thine be fulfilled.

11 The Starres by their proper motion are caried from the West to the East, and yet by the motion of obedience to the first Moouer, they passe along from the East vnto the West. The waters by their naturall course, follow the center of the earth, yet paſſing vnto the higher body, which is the Moone, are subiect to her motions. The motion of obedience to the wil of God, who is the first mouer the higher body should draw vs, and all our

desires

desires, how contrarie soener in nature: for hereunto al shold yeeld themselues, and obediently follow.

12 Those who by Alchemy will turne woꝛser mettall into a moze pure, must first dissolue the woꝛse : if we will change our willes into the will of God, wee must cleane dissolue them, that his will onely may take place.

13 When Christ in the Apocalips sayth: I come quicklie: the Saints replie: Euen so Amen, come Lord Iesus. To shew whatsoeuer doth please Christ, could not displease them, much lesse his coming, which is most ioyfull to al that feare and loue his name.

14 And here we may consider by this meanes of yeelding our selues meekely vnto God; we haue occasion offered to shew our subiection to his diuine pleasure, as Abraham had, when God commaunded

him

Apoc. 22.
20.

Gen. 22. 4

him to offer vp. Isaac his sonne, nay Isaac his onely Sonne, and Isaac whome hee loved, and Isaac in whom rested all the hope of his blessed posteritie. Here was a conflict, wherein God would see which was strongest in Abraham, either faith or fatherly affection. But Abraham, who is called the father of the faithfull, and so one that leaues his children an example for y^e time to come, in this straight resigned his will to the will of God, stood not weighing so high a precept in the light scales or ballance of humane reason, but with hope contrary vnto hope, proceeded to the accomplishment thereof.

15 The Apostles of our saviour, Christ being willed to launch forth, and to passe vnto the other side of the lake, stood not casting timorous doubts; as thus, this Genazereth is a dangerous passage; the euening

Mar. 4.

35.

Djsweth

draweth on; wee our selues
plaine fishermen, none of the
skilfullest Pilots: but when
Christ commanded the, with-
out more adoe away they goe.
Now Christ bids vs to putte
off from the shooe of our earth-
ly estate; what should wee but
obediently set forward? at the
other side is heauen, the haue
of our hope.

16 Againe, seeing wee must
needes away, Si aliquando cur
non nunc, If wee must away,
why not now? if not now,
when? There is a time to bee
borne(sayth the Wiseman)and
there is a time to die: we came
into this world vpon conditi-
on: paid by our lines we must
with Codrus that valiant A-
thenian, & that befoze the field
be wonne. With the Thebane
Captaine, lette vs not care to
change life with death, so the
victorie may be glorious.

17 And to say the verie
truth, we haue no great cause

*Epami-
mond.*

to

2. Reg. 22.
20.

couet long life in this stonie
hearted world: saythfulnesse is
gone, charitie is gone, deuot-
tion is gone, true ioy is gone,
wherein men should reioyce in
nothing more then in seruing
God: wee see some miseries,
and wise men foreses more, the
righteous is taken away, from
the euill to come: as God tooke
Iosias, because he should not see
the calamities of unfull pro-
ple.

18 For our owne estate in
particular, when decrepite age
commeth, which wee so much
wish for befoze, & those foure-
score yeeres, which is the fur-
thest hope of our strength, are
we not then combersome to o-
thers, & irksome to our selues?
In the meane time, so many
snares and engins are layd by
the pprofessed enemye of man to
entrap mens Soules, as we
may with reuerence and loue,
wonder at the mercie of God
in our deliuerie for the tyme

past,

past, and peaceable accept our passage into a place of true securitie, now consequently to ensue.

19 Last of all, a remembrance of the place whether we are going, should take vs away as the Angels tooke Lot from Sodom. It is vnto a Citie of all continuance, Euen that Citie where our soules shall liue. Let vs send our faith in beleeuing, our hope in expecting, (as Iosua sent messengers before) to view that country which God wil giue vs These messengers will bring vs word, that eye hath not seene, nor eare heard, nor the heart of man conceived, the high excellencie thereof, which (we think) should moue men to giue this world a willing farewell

20 To conclude with Saint Cyprian, let Pagans and Infidels feare death, who neuer feared GOD in theyr life. But lette

Christians

Heb. 31.

14.

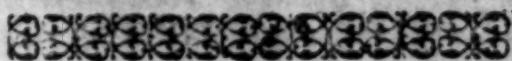
Psa. 27. 4.

Christians goe as trauailers vnto their native home, as children vnto their louing father, willingly, ioyfully. One thing (sayth the Prophet) I desired of the Lord, that i may dwell in the house of my God all the dayes of my life.

Men naturally haue a desire to be at home: the Apostle tels vs in the second to the Corinthians & the fist, wee are not at home while wee are clothed with these bodies, and therfore to bee vnclothed is best of all; death doth seperate vs from these woorldly pleasures but not from heavenly; as it taketh vs from friendes, so doth it also take vs from secret and open enemies. It plucketh vs from the assayres of the woorld, so doeth it from the griefes and sorowes of the same: it pulleth vs from our possessions, so doth it bring vs to þ possession of better things; and therefore consider wee

not

not so much, whence, and from what, as whether by the grace of God we are going. —



The sixteenth Chapter.

How they may be induced to depart meekely, that seeme loath to leaue worldly goodes, wife, children, friends, or such like.



While we set our affections vpon earthly thinges onely, we much affect them. and are loath to depart from them: but once taking a taste of heavenly, we begin to grow out of liking with the basenesse of our former degrees, and bend all our affections to an earnest expectation of farre better.

2 If we doe respect riches, Christ hath greater riches in

another

another worlde, then all the empire of Alexander can peeld, If honour, hee hath greater honour then all the thrones of earthly Potentates can afforde. (For one day in his house is better then a thousand.) If friendes, heauen hath the glorious companie of Saintes and Angels, who reioyce at our entrance into their common ioy: what more acceptable then good companie, and together ioyfull company? The companie is good, where the righteous liue together, ioyfull, where is nothing but a cheereful singing of Alleluiah.

Apoc. 19.

3.

3 For worldly possessions here we found them, and here we leaue them. The time of our enioying of them is vncertain, because we see them ebbing and flowing like the sea, and we do not possesse them as we ought, vnlesse we are readie at times best beseeching vnto God to leaue them.

4 But

4 But the losse of friends can not be but grievous vnto flesh & bloud: to leaue wife and children cannot but go neere the heart, where affection hath been rooted. Yea, but if we opē the other eye, we shal see whether we are going, euen to Christ y redeēmed vs, who is neerer the al.

5 We leaue pleasant delights but receiue more pleasant by infinite degrees: wee leaue delights which onely seeme to be but are in substance nothing lesse. Wherefore to vnburden our selues of all earthly cares, wee may obserue this course, which is to cōmend wife, children, friends, & such like in our humble prayers, vnto his protection, who can better prouide for them the our selues, who is a father of the fatherlesse, and taketh into his owne hand the cause of the widdoe and Orphanes, which y ancient patriarkes well considering, at their departures frō y world, prayed

Psal. 68.5

for the blessing of God to come upon their posterities, and so left them. Knowing that they were but sent before them, who should themselves also ere long be, follow after.

Did we rightly consider the manifold grievances, which euen our chiefest delightes, wee are so loath to leaue, haue often brought vs, we should soone see our departure from them to be a departure from many cares. The Sun though it be cheerefull and warme, yet is it sometimes lesse pleasing, by reason of scorching heate: the ayre though it be lightsome, yet is it sometimes glomie and ouercast. Our worldly delightes, and whatsoeuer is here pleasing vnto vs, haue had oftentimes much sower sauce. Why then (saith Fulgentius) do we not forsake this want to attain a future plentie?

7 Of all other we neede not so much respect the forgoing of

worldly

*Fulg. ad
Theod.*

worldly possessions, which are
(saith one) for these causes ra-
ther to be despised of vs, then
to be left with discontentment.
first, for that they are vani-
ties: Secondly, for that they
are not onely vanities, but also
deceits: Thirdly, because they
are spinæ, pricking thoznes:
fourthly, for that they are æ-
rumnæ, euen griefes them-
selues. Be it wee vse them a-
right, wee are but onely ste-
wards: when the owner him-
selfe wil haue it so, what should
wee els but with all content-
ment of mind forsake and leaue
them?

8 Wee came all of vs with
lob naked into the world, and
with lob naked shall wee re-
turne againe; onely our good
deeds and our bad (as they say)
beare vs company; bona se-
quuntur, mala presequuntur.

9 A great Conqueroz of the
world would haue his ensigne-
bearer carie forth *Linream ve-*

stem,

Gen. 32.
10.

Psal. 148.

Item, a sozie cloth or shrowding sheet, saying: here is all, of all his conquestes a worthie captaine doth carie with him. Whither wee came as Iacob came to Laban; onely by Gods providence we are that we are: If God will giue vs food to eate, and clothing to put on, God shall be our God. These heards and droues about vs, they are from the mercie of God. Not plants growing in our owne soile, not vapors that did arise of vs, but of the nature of influences that from heauen are come vpon vs: euerie one sueth to God in forma pauperis, for things necessarie. We are all Publicans receiuers, God onely is the giuer of all, Nil nostrum nisi tempus, we cannot call any thing ours but time: Dum tempus habemus, While we haue time saith the Apostle, these temporall things come fro the great store house of heauen: we may not say as the tempter,

omnia mea sunt, but omnia Dei sunt, all is mine, but all is of God, who is the best land-
Lord, he requires no more but that we acknowledge to hold of him, to receiue that we enjoy from him. Wherefore the Pro-
phet David saith, Te dante, nos colligimus, Lord, thou giuing, we gather: and therefore called goods, because they are Gods, his, and not our owne: where-
by we learne with contentment to leaue them, when the giuer thereof shall of his bountie call vs away to receiue better.

10 But is it possible we should forget whither we are going: where should the members be, but where the head raigneth: where should the heart be, but where our heavenly treasure is: Christ who is our treasure is in heauen, whither first our affections ascend, and then wee follow after.

11 All these riches remaine not noz helpe in time of need:

they

Mat. 6. 21

Prov. 27.

34

they take them wings often & flie from vs, and are but straw and stubble, whereupon wee may build no sure foundation: And therefore we neede not so much care to forsake them. On the other side, we leaue the societie of men, and goe to that celestiaall societie of Angels aboue in heauen, where also a multitude of our good friends expect vs. Our seperation each from other here, is onely for a time, our continuance together in the life to come shall be for euer. Let vs consider that when we die, wee depart from the world, and therefore worldly affections should now depart from vs: let vs betake our selues wholly to a better habitation, to a better societie, to better ioyes, desiring with the Apostle to be dissolued and to be with Christ.



The seuenteenth Chapter.

How the impatient may be perswaded to indure the paines of sickness, and to die peaceablie.



He conflict once begun, the courage of the Capitaine then, & neuer but then is experienced. When God doeth call his children to any crosse or calamitie, then begins the battell: then their blessed patience and meeke contentment is made manifest, or neuer.

Knowing that all goes by his ordering, in whom we liue, moue and haue all our being, and that no Philition can bee more carefull for the health of the bodie, then God is wont to be for the health of the soule: how bitter soeuer the potion

*Act. 17.
28.*

¶

seeme,

seeme, receiuing it from him who meanes vs so well, wee should not but receiue with patient suffering whatsoeuer his mercifull hand shall reach vnto vs.

*Eccles 2.
1. 2. 3.*

2. My sonne (sayeth) the wiseman) when thou comdest vnto the seruice of God, prepare thy soule vnto temptation, and shrinke not away when thou art tried, for whome the Lord loueth, him he chastiseth. Gold and siluer are tryed in the fire, and acceptable men in the furnace of aduersitie,

Exod. 2. 3.

3 If God will haue Moses to be a gouernour of his people, God will haue Moses to be cast out, & laid in the burlushes by the riuers brinke. If God will haue Daniel to be a ruler vnder Darius, Daniel must lie for a time in the Lyons den. If God will haue Lazarus to bee in Abrahams bosome, blessed Lazarus thy sores & sorrowes soone ceased, but thy ioyes are euermore lasting.

*Dan. 6.
16.*

*Luo. 16.
20.*

4 He that had seene Elyas persecuted by Iezabel, Susanna accused by two false elders: the holy man Iob afflicted from top to toe, would haue thought God had little respected their sincere worship and reuerence of his name. Flesh and bloud would haue thought their state most distressed: but if we stay a little and obserue their patience, wee shall see their deliuerance not farre behind.

5 Should we not depart the world with a willing minde? the faith we haue or ought to haue of our chaunging can tell vs: Nisi granum trimenti cadat in terram, & mortuum fuerit, that same fructum adferet will not folloew: The grayne of coyne must bee cast into the earth, befoze we can haue increase of fruit. Although our dissolution bee vnto nature a painefull trauell; and therefore it is as Rachel said, Benoni an effect of sorrowe, yet is the

1. Reg.

19.3

Susa. 55.

Iob. 2.

Iob. 12.24

Gen. 35.

18.

same to Grace an offspring of strength, and so counted Filius dexteræ, the sonne of her power.

2. Reg. 2.

11.

Gen. 32.2

1. Cor. 10.

13.

6 To endure and suffer somewhat, seeing the rewarde of suffering is great, should be lesse grienous vnto vs, if wee looke for our felicitie here. Wee are deceiued. Elias must go to heauen in a whirlewind. God will send Iacob an Angell to comfort him in his iourney, after all his trouble with Laban: and God will bring him home with aboundance of increase at last.

7 God is faithfull, and will not suffer his to be tempted aboue that they are able: carrie a little the Lordes leasure, deliuerance will come; peace will come; ioy will come.

8 Should it so much grien any in time of sicknesse? why Christ himselve went not by to glorie, but suffered paine. Crux pendentis, cathedra do-

centis,

centis; Chzist vpon the crosse
as a Doctoz in his chayze read
to vs all a lecture of patience.
Hee was counted (saith the
Prophet Esai) vir dolorum, a
man full of griefes: & sciens
infirmittatem, and one that had
experience of our infirmitie.
Whatsoever we suffer, he pa-
tiently suffered more for vs,
and hath called vs to his eter-
nall glorie, that after suffering
a little, he wil make vs perfect,
confirm, strengthen, and sta-
blish vs, which will be a hap-
py refreshing after all.

¶ That I may (saith S.
Austin) after this languishing
life, see Chzist in glorie, and be
partaker of so great a good,
what though sicknesse weaken,
labours oppresse, watchinges
consume, cold benumme, heate
enflame: nay though my whole
life be spent in sighes, and sor-
rowes, what is all to the rest
that shall ensue in the life to
come?

Esa. 53 3.

*1. Pet. 5,
10.*

*August.
manu.*

Rom. 8. 18

10 The Apostle S. Paule counted these momentarie afflictions not worthe of the glorie that shal be shewed vnto vs: wherefoze seeing that after all these sorowes, we are going to so quiet a haue[n], we may with patience endure a time some fatherly correction. Shal we look for a garland, and neuer set foot to run the race? shall we with lobs wife bee content onely to receiue good at the handes of God, and no touch of trouble. The people murmured in the wilderness, and the Prophet sayes they prouoked God.

2. Sam.
10. 4.

Dauid tooke it not well whē the Ammonites ill intreated his ambassadoys: these afflictions are Gods ambassadoys, to repine or grudge against them, is to intreate them euill. What should we but accept all thankfully, and in peaceable manner depart this world, considering we are going to a place of rest, it may make this bitter cuppe

haue

haue a sweet taste, and sturre
vp in vs a longing to be at our
long home, for life is lent vs as
a ship, to transport vs ouer to
the port of rest, from the cradle
to the graue, we are vpon the
stormie sea, tossing vp & downe.

11 It is said of Plato a hea-
then man, who at the point of
death amidst all his paines to
haue giuen the Gods thanks
that he was borne a man, and
not a beast; a Greeke, and not
a Barbarian, and so quietly left
the world.

12 How much more should
the Christian man with all
grateful remembrance of Gods
goodnesse towarde him, of
blessinges receyued, of daun-
gers preuented, now patiently
bequeath his departing soule
into the hands of God, quietly
enduring his transitorie triall.

13 Sorrow may endure
for a night, but ioy cometh
in the morning. Bee pati-
ent saith Saynt Iames: Bee

Iam. 5.7.

hold the husbandman wayteth for the precious fruites of the earth, vntill he receiue the former and the latter rayne: settle your hearts, for the coming of the Lord draweth nigh. Take the Prophetes for an example, if we will reioyce as they now reioyce, we must liue as they sometimes liued, and suffer as they suffered. If we are grieved in that we suffer as good and better then our selues haue suffered before vs, Christ our Saviour saith, If any wil follow me, *collat crucem suam*, let him take vp his croise, *ego meam*, *ille suam*, I haue taken vp mine, & he must take vp his.

14 If we looke into the proceedings of God with all his seruants, we shal see him chastening them for a time, & leauing them a little in the trial of their faith. The louing mother doth sometimes leaue the child, goes aside, and seeing the infantes mouing after her, then shee runneth

runneth, and is swoont to make the moze of it. When God seemeth to withdraw a little his help from vs, it is onely to see whether wee will moane after him: which when he percei- ueth we doe, wee are the moze beloued of him, and withal, our selues the sooner drawn by these meanes to the exercise of obedience, humilitie, and pati- ence vnto the end.

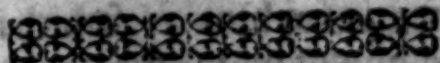
15 When the waters of the flood came vpon the face of the earth, downe went statelystur- rets and towres; but as the wa- ters rose, so the Arke rose still higher and higher. In like sort when the waters of afflictions arise, downe goes the pride of life, the lust of y^e eyes: in a word, all the vanities of the world. But the Arke of the Soule riseth as these waters rise; and how too: higher and higher, e- uen nearer and nearer to wards heauen.

16 Wherefoze to endure the

Ioh. 1.47.

paines of sicknesse patiently, is an example taken from all Gods childzen, who did possesse their Soules in patience, and approbation from God himselfe: or as our Saviour himselfe sayd of Nathaniel: Ecce vere Israelita: behold a true Israelite, as if a voyce from heauen did testifie of the patient man: Hic est filius meus dilectus, this is my beloued Sonne: and therefore wee may not forget in time of neede so good a vertue as patience is, for which God hath a double crowne, the one for our content here, the other hereafter of all continuance. Wee may not therefore forget that of our Saviour: Possesse your Soules with patience.

The



The eighreenth Chapter.

*How they are to be comforted, who
seeme to bee troubled in minde
with a remembrance of their
sinnes, and feare of iudgement
to come.*



When the seruant
of the man of
God saw y^e Citie
Dothan to be co-
passed about with
a multitude of enemies, he cries
out to the Prophet saying alas
maister what shall we do? The
Prophet prayes that the eyes
of his seruant might be opened,
which petition granted, then
he sees that they were more,
who stood for them, then al the
multitude which compassed the
citie. Now may the sickle wth the
Apostles pray, Lord increase
my fayth. By which sayth hee

2 Reg. 6.
15.

shall

shall see that Christ with all his merits is for him, which is more, and of more efficacy then the whole power of darknes, that can oppose it selfe against him. The sorrowful sinner considering the iustice of God, the seueritie of iudgement, the malice of the old Serpent, now all laying siege and baterie vnto his departing Soule, the world forsaking him, his friendes departing from him, or at least sometimes weeping by him, cannot but with complaint say, What shall I doe? which way shall I turne? Let vs sprinckle our hearts with the blood of the Lambe, and the destroyer shall not enter, nor haue power to hurt,

Ro. 8. 32.

2 Let vs call to minde the loue of God, in not sparing his owne Sonue, which the Apostle tooke as an argument of good consequence; if hee gaue vs his owne Sonne, how much will he not giue vs all things, and

ther-

therefore mercie in time of neede. What heart is able to conceiue the diuine prouidence from the beginning had ouer man?

3 One bringeth in the three persons in Trinitie, after this manner, consulting of his good. God the Father sayth, let vs create man, but being created, will hee not fall away? God the Sonne aunswereth, though hee fall away, I will redeeme him: but being redeemed, will he walke worthie of his calling? God the holy Ghost replyeth: I will conserue him, I will sanctifie him.

4 This blessed object of Christs merits, is alone able to reuiue the fainting sinner, and make him argue his right against Satan, as thus. Where is thy force thou roving Lyon, hath not Christ weakened it. Wilt thou know my strength or might, where- in I overcome? It is the

bloud

bloud of the Lambe.

Gal. 3. 13. Thus when like Dauid, we come to fight with Goliath, we cast away Sauls armour, and all trust and confidence in our selues, and onely set forward in the name of the God of Israel. Doth the law indite vs of transgression? we haue a supersedeas to stay that course, and our commission is vnder scale, to appeale vnto the throne of Grace, a lege timoris, ad legem amoris, from the law of feare, to the law of loue, as S. Austen speaketh. Doth it bring forth our debts bill, our answer is, the oblation is cancelled, the booke is crossed, and the whole debt fully discharged. Doe the sins and offences of our youth now dismay vs? If we acknowledge our sinnes, saith S. Iohn, God is faithfull, and iust to forgive vs our sins, and to cleanse vs from all vnrighteousnesse.

1 Ioh. 1. 9

¶ I but doe a multitude of sins inuiron vs? & wee see our

selues

selues great sinners? Why Christ appeared first after his resurrection to Mary Magdalene, to shew that hee brought comfort to the greatest sinners of all. The house builded vpon the rocke was not moued when the storme came, and the wind blew. Christ is a most sure rock, let vs as wise builders lay the foundation of our faith vpon this rocke, and then all is well. This is a true saying saith the Apostle, That Christ came into the world to saue sinners, wherof I am the chiefe: as if **S** Paul put himself in the number, as enery one should, and say, wherof I am one, nay the chiete.

7 And here we may call to mind that bottomlesse depth of Gods mercy, who will be called rather by the name of a father to intimate vnto vs his loue, & to encourage vs to call vpon him in time of neede, whose goodnesse is diffusive and communicable vnto o-

thers,

Mat. 7.

34.

1. Tim. 1.

15.

thers, whose bounty is delighted in nothing more then in doing good. And is woont rather to giue great and small things. God is not such a one as Adam tooke him to bee, from whome when hee had sinned, hee should flie, or hide himselfe for feare: but God is such a one, to whome Adam, and all that haue sinned, may haue access with hope and loue.

8 The seruants of Benadab, in the first of the Kings, & the 20, when they sawe and considered wel their distressed case, beganne to aduise their maister Benadab after this maner: We heare that the kings of Israel are mercifull, wherfore let vs cloath our selues in sackcloath, that so we may goe and find fauour in their sight. If this mercifulnes were a thing proper vnto the Kings of Israel, what may wee looke for at the handes of him, who is the God of Israel, befoze whom they that humble

them=

I. Reg. 20
21.

themselves, shall questionlesse
find grace Scio quia clemens es
& multæ miserationis, Ionas
saith, I knewe thou wouldest
shew mercie that thou wert ful
of pittie.

9 My Anne is greater, no
Gaine, thou erreth, God his
mercie is farre greater, couldest
thou aske mercie. When cannot
be more Annefull then God is
mercifull, if with penitent
hearts they will but call vpon
him.

But come we to Christ Je-
sus, the fountaine of mercie,
there shall we finde God in his
meditation onely, great with-
out quantitie, and good with-
out qualitie (as Saint Austen
speaketh to this effect, the story
of Themistocles is not vnfitly
applied, who hauing offended
Philip king of Macedon takes
vp his young Sonne Alexan-
der in his armes, and so comes
to aske mercy if not for his own
sake yet for his Sonnes sake

whom

whom he did present vnto him
We come to craue pardon for
our sinnes, and beseech God
for mercy who will heare in
time of neede, if not for owne
sake, yet hee will heare vs all
for Iesus sake.

10 Christ in the Gospel was
called of the Pharisees, by way
of reproach, friends of Publi-
cans and sinners, and so was
he in truth and veritie. Neuer
was there such a friende to
poore sinners, and such Publi-
cans, as hee was, who strake
his breast and sayd, God bee
mercifull to me a sinner.

11 The Parable of the lost
sheepe, doth shew this loue in
seeking the lost sinner: the ioye
of the Angels of heauen, ouer
our repentance may much com-
fort vs, to call for grace.

When the wandring sonne
had consumed his fathers sub-
stance, but yet returned sorrow-
full to acknowledge himselfe,
the father saith not, whence co-

meest thou, or where is now
all thy patrimonie, but bringe
hither the new garment, kill þ
fat calfe, let vs reioyce. my son
was dead, & is alieue? Here was
a swelcome home that might a-
maze this wandering sonne:
though we sometimes lose the
nature of children, yet God
doth neuer lose the name, nay
the nature of a father, a name of
priuiledge to his children. wee
crie Abba father, a name of care
and prouidence, your heauen-
ly father careth for you, a name
of loue. If you giue your childre
good things, howe much more
shall your father in heauen giue
you, if you aske them of hym.

12 And not only a father, but
our father, and þ which is moze
a father in heauen. that how so-
euer we are distressed in earth þ
comfozt is wee haue a father in
heauen. which should wound
our harts, and kindle our affec-
tions in all distresses with com-
fozt to cal vpon him. It may be

sayde

Gal. 4. 6.

Mat. 6. 32

Luc. 11.

13.

saide also in this case as befoze it was sayd of the affection of a mother. There is none knowes the loue of a father, but a father, noz any the loue of God, but God himselfe, who is loue.

13 That thou mightest bee blessed O man: first he created thee: that thou mightst be recovered when thou wert lost. the bee redeemed thee to bee deliuered, is properly the state of the innocent, but to bee redeemed is there condition for whome a price must be payde, and therefore haue offended. Consider that Christ hath redeemed thee, which redeeming sheweth a price payed for thy ransome, which price was his dearest blood

14 When Christ wept and shed some fewe teares for Lazarus. the Iewes reasoned and sayd, see how he loued him: but when Christ shedde his owne blood for vs and that in greate aboundance too, O see how he

loued

loued vs ? O loue without example, he was crowned wth thornes that wee might bee crowned with glorie. If hee bought vs with so great a price, will he refuse his owne penworth ? If hee sought vs flying from him, shall hee not much more receiue vs when we come vnto him ? Can a mother, sayth the Prophet Esay, forget the child of her wombe, yea though she doe: yet wil not God forget his people. When my father and mother forsoke me (saith Dauid) the Lord toke me vp We haue a good Samaritan, that when the Priest, & the Leuite left vs wounded, to wit, the Law and figures thereof passed by vs, hee bounde by our wounds, and payd for our curing, that w^e might be recovered vnto everlasting health. Hath not Christ sayd as vnto Lazarus, when we had layen in the graue, cloaths of sin; Come forth mankind, come forth and

*Esa. 59. 4**Psal. 27
12.**Luc. 10.
34.*

liue.

Our Ioseph is gone before to prouide for his brethren, was there euer such loue? Looke how wide the East is from the West, so farre hath hee sette our sinnes from vs. May like as the pillar of clouds was set betweene the host of their enemies, and the tents of the people of Israel, that no harme might befall them: so hath hee set his prouidence betweene vs and all casualties, that no hurt should oppresse vs. O prayse the Lord O my soule, and all that is within me prayse his holy name, prayse the Lord O my soule and forger not all his benefites.

16 Wee should bee tutors vnto Christ, and least our manifold sinnes should make vs bashfull, hee calleth vs vnto him, saying: Venite omnes qui laboratis & onerati estis, & ego reficiam vos, Come vnto mee all that are wearie, and heauie

Exod, 14.
20.

Psal. 103.
1.

Mat. 11.
28.

Ioden,

laden, and I will refresh you. Came hee to call sinners to repent and will he not shew mercy to the penitent?

17 Did all the poore creatures come vnto the Arke to saue themselves? Did the Angels carrie Lot out of Sodom? and shall not wee come vnto him, who calles vs so leauingly, and meanes no other but to bring vs vnto his euermlasting kingdome?

18 Wherefore let neither the multitude of our sinnes, the terrour of the law, nor the feare of Gods iustice, discourage vs in time of distresse, Christ hath put them al to flight, as Dauid did the Philistines, by killing the killing letter of the law, no sooner was our Ionas caste into the Sea, but the wrath of Gods iustice ceased: no sooner was the Pascall Lambe slaine, but the true Israelite is deliuered. whoe woulde not caste hys burthen vpon hym that

2. Cor. 3. 6

doth

doth desire to giue vs ease? As I liue, sayth the Lord, I would not the death of a sinner. God would haue the sinnes to die, but the sinner to liue, whose creatures haue nourished vs: whose prouidence hath preserved vs: whose mercies hath carried vs all along from our berie cradles vntill this daye, whose watchfull eye hath deliuered vs from so many dangers, both of body and soule:

16 Haue we not such and so many experiments of loue, and should we now doubt thereof? Is the Iudge become our aduocate, and shall wee feare to goe forwarde towarde the throne of grace?

20 The Spirite and the Bride say, come, and let him that is a thirst come, and let whosoever will drinke of the water of life come freely, who shall laye anye thinge to the charge of Gods chosen? who shall condemne. Christ at the right hand

Apoc. 22.
17.

Rom. 8.
34.

of God maketh request for vs.



The nineteenth Chapter.

Howe the sicke in the agonie of death, may bee prepared to-wardes his ende.



Al our life long
haue we liued
in a departure
& farewell from
the worlde ;
since our very
first entrance, wee were euer
drawing towarde our ende,
our pilgrimage is almost ouer,
When wee approach towarde
the period of our course, what
else remaineth but a heartie
commending our soules to
God, and a comfortable expec-
tation of a better life to come,
when weaknes of humane na-
ture doth not afforde habilitie
to manifest our soules affecti-

*Exod. 14.**15.**Tho. 2.**Aqui. 2.**Quest. 83.**Art. 9.**Jonas. 2.**2.**Susan. 35**Psf. 6. 3. 7.**Psa. 108.**1*

ons, God shall accept at our hands the sending by of our sighes and desires to heaven, in these last extremities incident vnto the state of man we may flie vnto prayer, as vnto a Cittie of refuge which prayer, sayth Thome Aquinas is interpres desiderii, the interpreter of our desire, and desiderium est actus charitatis. God sayd vnto Moyses, why haste thou cried vnto mee for this people, and yet we finde that Moyses spake neuer a word to shew that he heard the secret supplication of Moyses heart.

2 Jonas prayed in the bellie of the Whale, when he thought vpon God. Susanna in her distress. when she lifted by her eyes to heaven. Haue not I remembred thee, saith Dauid, vpon my bed, and thought vpon thee when I was waking? And in another place, O Lord my heart is ready, my heart is ready, And if his trust was

that

that God would accept the red-
diness of his heart: wherefore
the minde beating vpon a re-
membraunce of Christs passi-
on, shall mitigate in part the
bodies paines.

3 Now is the time that Ti-
mothee, a good soldier, shoulde
fight, by S. Paules good example
a god fight, Keape the faith, & so
finish his course, for after all
there is a Crowne of glorie,
reserued for Gods children,

2. Tim. 4.

4 This is the last Sceane
of all the Comedie. When a lit-
tle hunt is ouerpast, troubles
cease, but ioyes neuer cease.
And therefore a good remem-
braunce, that wee are going
from the darkenesse of this
world, to the land of the li-
uing, where is no night, no need
of the candle, nor light of the Sun
for god giueth the light, & they
shal raigne for euermore.

6 Holde thy peace Ba-
bilon (sayeth Epiphanius) and
bee mute, O Sodome, be-

Epiph.
Epist. 32.
3.

*Ioan. 11.
25.*

cause (that article) I beleue life
euerlasting is cleere, and con-
sequentlye, bringeth comfort
to Gods departing Children.

6 But let vs hearken to
Christ himselfe, I am the re-
surrection, and the life, (sayth
the Lorde) whosoever beleue-
th in mee, yea though hee
were dead, yet shall hee liue,
and whosoever liueth, and bee-
leueth in mee, shall not die for-
euer. O ioy of ioyes, we laye
vs downe to sleepe, and take
our rest, and God it is that
maketh vs dwell in euerlasting
safetie.

7 And here we may not om-
itte to call to minde, the ma-
ner howe Gods seruantes of
olde haue shut vpp the daie of
their mortallitie.

Deu. 33.1

Deu. 34.5

Iosue. 23.

11.

As firſt of Moyses who
after beholding the land of pro-
mise, perceiuing his life was
not long, blessed God for al his
benefites, bleſseth the people,
and so dyeth. That of Iosuah

who

who exhorteth Israel to feare
 God, to stand stedfastly in al
 his ordinances, and so mildly
 goeth the way of all the world.
 That of Dauid, who drawing
 towarde his end a little be-
 fore his death, entorneth Salo-
 mon his sonne to walke in the
 waies of God, that so he might
 prosper in whatsaueer hee toke
 in hand. That of Tobie, who
 when he lay a dying called his
 sonne, and his sonnes sonnes,
 exhorting them by a fatherlye
 authoritie to be mercifull, and
 iust, that it might goe well
 with them. That of S. Steuen,
 who praying for his persecu-
 tors, and calling vpon the name
 of Iesus, fell a sleepe, That of
 Iacob, Salutare tuū expectabo
 Domine, O lord I wil wait for
 thy saluatiō when hee departed
 w blessing his posteritie. That
 of Serapion, a good & faithfull
 old man (sayeth Eusebius) who
 after receiuing the holy Eucha-
 rist, most meekelye departed

*Iosua. 24.**29.**1. Reg. 2 2**Tob. 13. 8**Act. 7. 60**Gen. 49**18.**Euseb.**Hist. li. 5**cap. 45.*

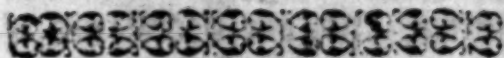
the world. And thus haue the godly tooke their farewell of the world.

8 As for thinges sub-
lunarie, they leaue vs, and wth
them, the Soule onely remain-
neth to bee commended vnto
God. Now may wee crie
helpe Lord, for besides thee wee
haue no helpe: it is not the
p^{er}ces of our owne deserts that
can make such a garment as
can couer our sinnes: it is that
scarlet robe that tooke a deepe
purple die, in the passion of the
Sonne of God himselte that
must now stand vs in stee^d. If
when thou art going a iour-
ney, thou wouldest be glad to
commit thy temporall goods to
such a friend, by whom thou
mayst be sure they shall be well
and safely kept, how much
more may the Christian man
comfort himselte in committing
his Soule to the custodie of
Jesus Christ his sauio^r, who
will keep it sure & safe for euer.

¶ Ruben saide of Benjamin,
when Iacob was loath to let
him goe; Deliver him vnto me,
& I will bring him safely home.
So of Christ it may bee more
rightly sayde: Commende thy
departing soule vnto him, and
he will bring it vnto her longe
and blessed home.

Gen. 42.

37.



The Twentieth Chapter.

*In what manner the sicke should
bee directed by those to whome
this weightie businesse dooth
specially appertaine.*



¶ Longest merite,
those whom God
hath set apart to
helpe distressed
consciencs to lose

Num. 6.

23.

or pronounce remission in his
mercy, to blesse in his name
to teach his prople, and to doe

the good in times of need, partly by matter of exhortation, and partly also by offering bpp in their behalfe deuout prayers towards the throne of Grace, (so it is the part of Christians to exhort to doe good one to another, while we continue together,) In the visitation of the sicke, so high a woork of mercie, they are occasioned, if euer, to enter most seriously into the exercise of both.

2 That care may be thought to be of greatest importance, which is imployed in helping them. how he now least able to helpe themselves, and had neuer more need (God knows) of ghostly direction.

3 There is nothing which the sicke in these extremities doe more desire against the naturall terrours of death and many troubles of conscience, which at this time are wont to assaulte them most,

It is therefore greatly to be wished, that like as the Serpent, that old enemy of mankinde, who the shorter his time is, the fiercer his wrath is, and chiefly intendeth ruine vnto the heele, as the last part of mans life, is at this time busie: so those who in louing fed, and in feeding, loue Christ his lambs, should now be most careful to keep them from this deuouring Lyon. and endeavour to present them sound in faith, ioyfull in hope, rooted in charitie, vnto the great Bishop, and Shepheard of their soules.

4 Notwithstanding, that the good grace of that spirite which directeth our highest proceedings, can better direct a discreet and sober Agent in this case then all formes of direction whatsoeuer: yet as in other duties, so in this, some aduersities may be obserued by those, who are content also to

Apoc. 12.

12.

Iob. 21. 15

1. Pet. 2,

25.

1. Pet. 5, 8

heare the aduise of others.

5 First therefore, death being that which all men suffer, but not all after one sort, care ought to be had answerable unto the disposition of the dying: tediousnesse of discourse may soone wearie the weake partie: few words, & those sometimes in priuate, well ordered, are sweet for the most part, to auaille most. Impertinent speeches are very unfit, the presence oftentimes of those, who haue bene associate in follie, yea sometimes the presence of those who are nearest in alliance, removed, is thought by grate iudgement to bee the fittest opportunity for the giuing of soule counsell, bearing a simple and honest intent to do good.

9 A premeditated exhortation, after information taken of the disposition of the sicke, is very behouefull, this loose and sleight hudling by of diuine matters, and sometimes of

Gods mysteries themselves, doth often bring in contempt the high wisdom of holy Scripture, which, but with al reverence, watchfulnesse, and prayer, none should presume to search and open. This disposing then of the sicke vnto a Christian end, being a worke of such moment, they may proceede, to whome this shall appertain in this, or the like manner.

And first.

1 Now make a most sincere and humble confession of all his sinnes.

2 That he bee content with all his hart either to live or die, as it shall seeme good to God his diuine pleasure.

3 That hee bee resolved to make a heartie reconciliation with the world, desiring forgiveness, and

Care is taken that the sicke

forgiving all offences
whatsoever amongst
men.

4 That he take in good part
this visitation sent un-
to him, to prepare him
to die sepirable Gods
servant.

5 That he wholie commend
him to God his mercie,
in the onely mediation
of Christ Jesus his sa-
viour.

Secundarie.

1 That all of what state or
condition soever, must
depart this transitory
world.

2 That Gods children thro-
roughout the volume of
holy scripture & exam-
ples of ancient writers
have willingly peeled
themselves at the time
of their visitation.

Let care
bee had
that the
sicke may
bee mo-
ued to cal
to mind

That Christ himself went

not vp into glozie, but
first hee passed through
death.

4 That the death of the ser-
uants of God is is pre-
tious in his sight, and
that they rest from their
labours.

1 Whether he acknowledge
the faith of the holy
Trinitie, with the Ar-
ticles of the Creede, and
in this faith be resolved
to liue and die.

These
demands
may be
proposed
to the sick

2 Whether he be sozie for his
sinnes, & aske God for-
giuenes, with a penitent
heart in the merites of
Christ Iesus.

To which confession of
faith God sendeth him
this message, go in peace.

3 That Christ came not to
call the righteous, but sin-
ners to repentance. he is
a sinner therfore for him.

That

2 That hee was the verie
lambe of God that came
to take away the offen-
ces of the world. He hath
many offences, therefore
to take away his.

3 That he is a refuge for all
them that be wearie, and
heavie laden. He is wea-
rie, therefore a refuge to
him.

The sick
should
be willed
seriously
to consi- 4
der
That he is our righteous-
nesse, and nere to all
that call vpon him: He
calleth, therefore be nere
vnto him.

5 That if he liue, he liueth
vnto the Lord, and if hee
die, hee dieth vnto the
Lord: whether he liue or
die, he is the Lords.

1 The prophet Dauid, Lord
remember thy seruant in
all his troubles.

2 The Publican, God bee
mercifull to me a sinner.
The woman of Canaan

He may
bereques-
ted to
say with

- 4 Iesus thou sonne of Dauid, haue pittie on me.
Iob, I know that my redeemer liueth, and that I shall rise againe, and see God, not with other, but with the selfe same eyes.
- 5 **Saint Stephen**: Lord Iesus receiue my spirit, and to say: I am that wounded man, blessed Samaritan, heale me: I am that wandring childe, that is not worthie to bee called thy son, father, make me thy meanest seruant I am the lost sheep, O seek and saue me: bring mee home Lorde vnto the heauenly fold.
- 6 **To mention the words of Christ vpon the crosse**: Lorde into thy handes I commit my spirit.

Let him
also say
I Iesus
giue me

- 1 Patience in my trouble.
2 Comfort in my afflictions.
3 Strength in thy mercies.

4 Iesus
giue me

Deliverance at thy pleasure.

1 Not able to pronounce them himselfe. let the articles of the Creed be recited in his presence by some other: I beleeue in God, &c.

2 Distempered, as the best may be, in burning fevers, and otherwise, choller shooting vp into the braine, and the malignant humour meeting with the vitall powers, which may cause raving; let him in fewe wordes be moued to remember God; and the assembly may softly pray by him.

3 Troubled with strange visions, as good men haue bene, beseech him in the name of God, to call to mind the abundant loue of Iesus Christ crucified.

If the sick
be

4

Penſiue and ſorrowfull,
mention the ioyes of
heauen, whither he ſhall
go by Gods grace, and
the troubles of this ſin-
full worlde, which hee
hath often felt, and may
nowe verie thankſully
leauē.

Reade by
the ſicke

The hiſtory of the paſſion,
Luke 22, 23, Chapters:
The nine and twentieth
Pſalme, Vnto thee O
Lord.

The 42. Pſalme: Like
as the Hart deſireth the
water ſteamēs, &c.

The 51. Pſalme, Miſere-
rei Deus.

The 143. Pſalme: Heare
my prayer O Lord.

The 14 Chapter of S.
Iohns Goſpell.

The 7. Chapter of the A-
pocalyps.

The 15. Chap. of the firſt
Epiſtle to the Corinth.

If the sicke bee painefully grieued, or strangely visited.

Iob. 20. 25.

Iob. 22. 6.

1 Let not any censure him, as Iobs friends, who thought Iob an hypocrite, because of his affliction.

Luc. 13. 4.

2 Or as those that told our Saviour of the Galileans, who iudged them greater sinners then the rest, because the tower of Siloah fell vpon them.

Act. 28. 3.

3 Or as the Barbarians, who deemed S. Paul an euill man, because the viper claued vnto him.

Prov. 24. 17.

4 Let none be glad when his enemy falleth, least the Lord see it, and it displease him.

Gen. 50.

19. 5.

Let euery one remember that of Ioseph, Am I not also vnder the hand of God?

Rom. 12.

15. 6.

That of the Apostle in the twelfth to the Romanes, Weep with them that weepe.

Eccles. 7.

35. 7.

That of the Wiseman; Bee not slow to visite the sicke.

1a. 5. 16. 3.

That of Saint Iames: Pray one for another.

*A forme of leaning the sicke to
Gods protection.*



The lord heare thee
in þ day of trou-
ble: the name of
the God of Iacob
defend thee, send
thee help from his Sanguarie;
strengthen thee out of Sion.
graunt thee thy hearts desire,
and fulfill all thy minde; some
put their trust in horses, and
some in Chariets, but we wil
remember the name of the
Lord. Saue Lord and heare
vs O King of heauen, when
we call vpon thee.

Jesus Christ, the sonne of
the eternall God, put his bles-
sed passion betwene thy sinnes
and iudgement to come. God
the holy ghost to be thy com-
fort to and at thy end, Amen.

The sicke may sometimes be
left in silent meditation, and ap-
ply himselfe thereunto in the
name of the holy Trinitie.

*Psal. 20.
1.2.*

Let him also sometimes commend himselfe to rest, with these meditation.

A forme of prayer to bee vsed for the sicke, by them that are present.




Most mercifull Lord we are at this present constrained to pray for another, who are not worthy to pray for our selues, beseeching thee in the multitude of thy mercies, to looke downe from heauen, and behold thy seruant here visited with sickness; enlighten his mind; preserve his sence; continue thy grace; asswage his paine; and if it be thy good pleasure, prolong his daies, as thou diddest the daies of Ezechias; if other wise, receiue him into thy Arke of mercy. In the meane while, giue him patience in trouble, comfort in affliction, constancie in temptations, and victorie

against

against his ghostly enemies.
Let the bloud of thy deere sonne
wash and cleanse all the spots
and foulenesse of his sinns. Let
the righteousnes hide and co-
uer his vnrighteousnes. Let
that ioyfull voyce bee heard of
him: Thou shalt be with me in
Paradise. Grant this O Lord
for the honor and glory of thy
holly name, through the same
Jesus Christ, our onely Sa-
mour and redeemer, Amen.

A Prayer to bee vsed by the
sicke himselfe.

 Lord Jesus, who
art the resurrec-
tion and the life,
in whom who so-
ever beleueth,
shall liue though
he die. I neither desire the con-
tinuance of this mortality, or a
more speedie deliuerance, but
onely commend my selfe whol-
ly to thy will. Doe with mee

most

most merciful Saviour, according to the riches of thy goodnesse, through thee haue I bene holpen euer since I was borne; thou art hee that tooke me out of my mothers womb, and hast preserved mee to this hower, it grieveth mee that I haue so often offended thy goodnesse, and I am grieved that I grieve no more. Lord, as an humble sutor I appeale vnto thy throne of mercie, and there begge at thy hands remission of all my sinnes, in the merits of thy bitter passion. I offer vnto thee a penitent heart for the time past, and promise of amendment; if it shall please thy diuine wisdom to continue on this thy pilgrimage for the time to come, wherein I referre my selfe wholly to thy heavenly will, in hope of a better resurrection, in thy eternall and euerlasting Kingdome, through Iesus Christ our Lord.

Another

Another prayer for the sicke.

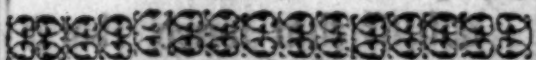
Almightie and euerlasting God. maker of mankind, which dost correct those who thou dost loue, and chastenest euery one whom thou receivest; receiue O Lord wee beseech thee, thy seruant here visited with sicknesse, distrustful in his owne merites, and trusting in thy mercies. Looke vpon him O Lord, as thou didst vpon Ezechias; restore vnto him his former health, if it be thy will, or otherwise giue him grace to take his sicknesse patiently, that after this life ended in thy fayth and loue, hee may dwell with thee in life euerlasting: vnto which life vouchsafe to bring him, and vs all thy humble seruants, for thy infinite mercies sake, Amen.

*A prayer against the feare
of death.*



Lord Father of
mercies and God
of all consolati-
on heare mee thy
distressed crea-
ture, the feare of
death is fallen vpon me I fayle
I faint, I feare, Lorde bee
thou my helper, seeing that
death is dreadfull vnto nature
shield me vnder the shadow of
thy winges, strengthen my
weaknesse by thy power, my
wauering by thy promises,
which wone to heare & helpe
them that call vpon thee in the
day of trouble, the day of trou-
ble and heauinesse is come vpon
me, to thee I call in thee I
trust, though fragile flesh be-
gin to shrinke, yet grant moste
mercifull Lord that faith in thy
most blessed passion neuer de-
cay in me, that hope neuer lan-
guish, but that the comforta-

table expectation of a better life
to come, may reniue and rayse
bp my pensue soule, When
strength faileth mee, and the
light of mine eyes is gone,
grant Lord that my heart may
call vpon thee, and say, Lord
Jesus receiue my Spirite,
which liuest and raignest with
the father and the holy Ghost,
one God world without end,
Amen.



The one and twentieth
Chapter.

Wherein is layd downe the man-
ner of commending the sicke
into the hands of God at the
houre of death.



Dd the Father,
who hath crea-
ted thee, God
the Sonne who
hath redeemed

D

thee

thee, God the holy Ghost who hath infused his grace into thee, assist thee in al thy tryals, and leade thee the way into euerlasting peace.

Ans. Amen.

Christ that dyed for thee, keepe thee from all euill.

Ans. Amen.

Christ that redeemed thee, strengthen thee in all temptations.

Ans. Amen.

Christ that loued thee so deerely, raise thee body & soule in the resurrection of the iust.

Ans. Amen.

Christ that sitteth at the right hand of God in heauen, bring thee vnto euerlasting ioy.

Ans. Amen.

The holy Ghost preserve and keepe thee. The blessed spirit of the Lord bee with thee, The holy Trinitie assist and ayde thee.

Ans. Amen.

God graunt thy place may

be in Abrahams bosome.

Answer. Amen.

God grant thou mayst behold thy blessed Sauioꝝ in the state of gloꝛie.

Answer. Amen.

God graunt thy death may be precious in his sight, in whom thou art to rest foꝛeuer.

Answer. Amen.

A brieſe forme of prayer.



Most mercifull father, wee commend vnto thee this thy ſeruant, the woꝛke of thine owne hands: wee commend vnto thee his ſoule, in the merits of Chꝛiſt Jeſus his redeemer. Accept O Lord, thine owne creature: foꝛgiue we beſeech thee, whatſoeuer hath bin committed by humane frailtie, and commaund thy Angels to bring him to the land of eueraſting peace.

D 2

Answer.

Answer. Amen.

Preserue O Lord the soule
of thy seruant, as thou diddest
Noah in the flood.

Answer. Amen.

Preserue O Lord, the soule
of thy seruant, as thou didst
Lot from the fire of Sodom.

Answer. Amen.

Preserue O Lord the soule
of thy seruant as thou diddest
Iob in all his aduersitie.

Answer. Amen.

Preserue O Lord the soule
of thy seruant, as thou diddest
the Israelites from the power
of Pharaoh, and the oppression
of Egypt.

Answer. Amen.

Preserue O Lord the soule
of thy seruant from the malice
of Sathan, as thou didst Da-
uid from all his enemies.

Answer. Amen.

Preserue O Lord the soule
of thy Seruant, as thou didst
Daniel from the mouth of the
Lions.

Answer.

Answer. Amen.

Preſerue O Lord the ſoule
of thy ſervant, as thou diddeſt
the three children from the fie-
ry flames.

Anſw. Amen.

Preſerue O Lord the ſoule
of thy ſervant, as thou diddeſt
Elias from the false Prophets
that ſought his overthrow.

Answer. Amen.

Preſerue O Lord the ſoule
of thy ſervant, and deliver him
as thou diddeſt thy Apoſtles
Paul and Barnabas out of pri-
ſon.

Anſw. Amen.

From that ruſſh darkneſſe,
Deliver him O Lord.

From the paines of hell.
Deliver him O Lord.

From everlaſting maledic-
tion
Deliver him O Lord.

By thy natiuitie,
O Lord deliuer him.

By thy fasting and prayer,
O Lord deliuer him.

By thy hunger and thirst,
O Lord deliuer him.

By thy crosse and passion,
O Lord deliuer him.

By thy descension into hell,
O Lord deliuer him.

By thy resurrection from
the dead the third day.
O Lord deliuer him.

By the ascension into hea-
uen,
O Lord deliuer him.

By thy sitting at the right
hand of the Father in glorie,
O Lord deliuer him.

Amen.

Into thy mercifull hands O
heauenly father, wee commend
the soule of thy seruant now
departing : acknowledge wee
beseech thee, a sheepe of thine
owne fold, a lambe of thy own
flocke. Receiue him into the
armes of thy mercie, knowing

the thing cannot perish which
is committed to thy charge, O
most mercifull Iesu receive we
beseech thee, his spirit in peace,
Amen.

The blessing of the sicke, when
he is now giuing vp the ghost

Iesus Christ absolue thee
from all thy sinnes.

Answe. Amen.

Iesus Christ remit al i euil
which thou hast committed by
thy hearing, by thy seeing, by
thy touching, by thy tasting,
howsoever.

Answer. Amen.

Iesus Christ that dyed for
thee, put out all thy offences.

Answe. Amen.

Iesus Christ that calleth
thee, receiue thee into his hea-
uently kingdome.

Answe. Amen.

The Lord blesse thee, and
keepe thee.

The Lord make his face to
shine vpon thee.

The Lord lift vs his countenance ouer thee, and giue thee a ioyfull resurrection to life euerlasting. Amen.

Depart O Christian soule, in the name of God the Father who created thee: of God the Sonne, who redeemed thee: of God the holy Ghost, who sanctified thee: one liuing and immortal God, to whom be glorie for euer and euer, Amen.

A Prayer to bee vsed by the assembly at the time of the Christian mans departure.

Let vs pray.



Omnipotent and euerlasting God, seeing it hath pleased thee to take this thy seruant out of the miseries of a fainfull world, vnto thy heavenly kingdom; for which (Lord) thy name be blessed: make vs, wee beseech thee, that yet remaine, mindful

of our mortallitie, that we may walke before thee in righteousness and holynesse al the daies of our life : and when the time of our departure shall come, we may rest in thee, as our hope is, this thy seruant doth, that we with him and all other departed in the faith of thy holpe name, may reioyce together in thy eternall and euerlastinge glorie, through Iesus Christ our Lord, Amen.

The two and twentieth
Chapter.

*An exhortation to comfort those
who lament & mourne for the
departure of others.*



The vse mourning
for the dead, de-
cencie amongst
men and Christi-
anitie doth allow
it: examples of holy scriptures
do approue, as much. What
more seemely then the perfor-

D

mance

Sutton. C.

mance of the dutie, whereby we
giue testimonie of naturall af-
fection, in this soleinne depar-
ture each from other. God hath
neither made vs stockes nor
stones, nor giuen vs hearts
which should haue no feeling
when occasions are offered, or
times befeeming, require soz-
rowfull affections.

*Concil. A-
rel. 3.
sub Leo. 1.*

2 On the contrarie, what
more vncomely, then to ble
mirth in y^e house of mourning.
A very heathenish maner was
it thought to be, by the decrees
of an auntient councell, to sport
at these motiues to mourning.

*Gen. 23 2
Sam. 25. 1
Numb. 20
29.
Iud. 16.
24.
Mac. 9.
20. 21.
Ioan 11.
31.*

3 For examples in holpe
scripture, we finde that Abra-
ham mourned for Sarah: all Is-
rael for Samuel: the people in
the wildernesse for Aaron, their
high priest: the inhabitants of
Bethulia for Iudith, that hono-
rable widdowe: the Macha-
bies for their noble Captaine,
Martha and Marie for Lazarus
their bzother: the women of

Jewie for their tender chil-
dren, those young infants: the
twelue Patriarkes for Iacob
their aged father: Dauid for Io-
nathan his trustie & faithfull
friend. May Christ himselve
saith S. Ierome went not to his
sepulcher without weeping eies:
Neither hath his mour-
ning been a light passion onely.

Great was the lamentati-
on that Iacob made at the
supposed death of his sonne
Ioseph, when hee sayde: I will
goe vnto the graue to my son
sorrowing. Great was the la-
mentation that Dauid made,
when newes was brought
him of Absolon his ende: **A**
Absolon, Absolon, my sonne
Absolou, I would to God I
hadde dyed for thee, it was
no doubt a sorrow to his heart.

4 Great was the lamenta-
tion which the widdowes
made for Dorcas, so good a wo-
man full of good workes and

almes,

Mat. 2.

18.

Gen. 50.

14.

2 Sam. 1.

17.

Gen. 50.

14.

2 Sam. 1.

17.

Act. 9.39

aines. When they considered
her bountie towarde them.
And thus we see the laudable
custome and practise in mour-
ning for the dead.

1. Thes. 4.
13.

Bern. in
Cant.
serm. 26.

When the Apostle forbade
the Thessalonians to sorrowe,
he did not absolutely forbid all
sorrowing, but onely after the
manner of the Gentiles, Non
culpamus affectum, saith, St.
Barnard, sed excessum, we
blame not the affection it selfe,
but the excesse or want of mo-
deration. Wee may not onely
be moderate sorrowe in the
departure of others, but euen
in the Godly and well disposed
themselves: for as good men
often are, and, in regarde of
their great misse in the world,
where they hadde been manye
waies helpfull vnto others,
may be mourned for of many,
which is a testimonie of their
needes, who haue left but fewe
such behinde (their liues were
not hurtfull vnto others, and

their

their death is not desired of any, but lamented of most) So is it a signe of some ill dealing among men, when the poore & distressed let the go away without any lamentation at all. It was sayde by the Prophet Ieremie, to Ichoiakim; So long as thy Father did helpe the oppressed, did hee not prosper? And after hee addeth this: as a great punishment to be layde vpon him, Well thou shalt die in griefe of minde, and there shall be none to make lamentation for thee.

The Apostle confesseth in plaine words, that God had mercie on him in sparing Epaphroditus, lest hee should haue had sorrow vpon sorrowe: to shewe that hee was not so vn-naturall, but himselfe shoulde haue had feeling in such a case. my sonne saith the wiseman, powre forth thy teares ouer the dead, and neglect not his buriall: whence wee maye

gather

Jerem, 22.

15.

Phil, 2, 27

Eccles, 38

16.

gather, that funerall rites decent interring, of the corpes requies, and seemely mourning, is not vnfitting the practise of those, amongst whom all things should be done in order.

1. Cor. 14.

Aug. de
cur. ge. pro
mort.

To. 14. 10

7 The Israelites in burying so honorablye their fathers and Gouvernours, did shewe themselves a people of good and orderly disposition. Surely Dauid did shewe mercy sayth Austen to Saul and Ionathan in burying their bones in that decent manner he did. My sonne (saith Tobie) When I am dead bury mee honestly. The new sepulcher, the cleane linnen cloathes, the sweete ointmentes, the assemblie of men of reputation, shewed howe our Sauour was respectfully regarded and entombed with some solemnitie: and sure these bodies, which haue bene the Temples of the holy Ghost, and shall bee channged at the daye of doome into a conditi-

on of glozie, should haue that
decencie perfozmed as is agree-
able both to practife, and con-
ueniencie.

It was the desire of the
olde Patriarkes, that their
bones might bee orderlye
layed in the sepulchers of their
fathers, it was the prayse
of heathē conquerers, to permit
the buriall of the dead. Where-
foze not to yeelde the dead af-
ter a Cynick manner, come-
lye burialls, or Christian
mourning, wyth moderati-
on, is most inhumane, is a
concept to say truth, very bar-
barous.

8 Notwithstanding this
Christian sorowe, yet to
sorowe as men withoute
hope, is farre distant from
the rule of faith: whiche
tels vs, that the death of
the Saintes is precious in
Gods sight. They are at
peace and that their hope is ful

*Zenoph.
li. de inst.
Cini.*

*Psal. 116.
13.*

of

Eccles. 38
17.

Iob. 1. 21.

Cypr. de
morta.
Aug. Cir.

of immortalitie. He that sayd
my sonne, Powre foorth thy
teares ouer the dead, sayde also
comfort thy self And surely for
Christians of all others, who
beleue the resurrection vnto a
better life should raise by them-
selues by faith, from too too
dolefull passions. For as in all
other things, so in this a mode-
ration should be had.

9 Haue wee lost a good fa-
ther, friend, husband, wife or
childzen, we may say with Iob,
Dominus dedit, Dominus ab-
tulit, The Lord hath giue and
the Lord hath taken away nei-
ther are they yet cleane taken
from vs; but gone a little be-
fore the way, wherein we must
all followe. We must one day
meete againe by the grace of
God, at which meeting (sayth
Cyprian) there will be no mean
ioy, when friendes come to
meete together, to reioyce toge-
ther.

Our knowledges now we but

in part, then shall we know as we are knowne; where Peter shall bee Peter, and Paule shall be Paul; and many long since departed shall (as some of the ancient fathers say) be known of vs, that haue liued long after.

10 But of all other meanes of comfort, that happie hope of the resurrection should raise vs vp from our most pensue thoughts. Resurrectio mortuorum fiducia Christianorum, saith Terrullian, the resurrection of the dead is the confidence of Christians. Christ our Saviour before his passion, when he saw the disciples sorrowfull for his departure, which was so shortly to ensue, saith vnto them; Let not your hearts bee troubled, I goe vnto the father. So it may be said to those that mourne for the misse of others, let not your mindes bee too much plunged in sorrow: those for whome you thus la-

Terrul, de resur.

ment,

ment are gone vnto their mercifull redeemer. God saith, I am the God of Abraham, the God of Isaac, God is the God of the faithfull departed.

Gen. 5. 24 11 It is saide of Enoch, because his soule pleased God, God tooke him away.

2. Keg. 22 20. It was spoken as a blessing to Iosias, that he should be gathered vnto his fathers before the captiuitie of the people came.

Hiero. ad Helio. Saint Ierome of sinfull times saith, Ecce Nepotianus qui hæc non videt, Nepotian is a happie man that liues not to see this wicked world.

Gen. 7. 1. 12 When God shippes his Noahs, it is signe there is a floud not farre behind. When God sends Angels to fetch his Lots out of Sodome, it is signe there is punishment for the sinfull Cities shortly to ensue.

Gen. 19. 1 When God takes Lazarus to Abrahams bosome, there is then no moze penury to endure. wherefore seeing we are all to

Luc. 10, 22.

pasſe down the ſtreame of mortalitye, we may not thinke it ſo ſtrange to haue experience thereof in the departure of others. If we complaine of the death of friendes, we complaine in effect, that they were bozne mortall.

Death is as the lines drawn from the Center vnto the Circumference, euen on euery part, or as the bright Magiſtrate equall to all, which may the rather moue vs to be content.

23 The good meaning borrower, the ſooner his debt is diſcharged, the ſooner is hee at quiet. He that makes but a ſhort voyage, and is the ſoonest at the hauen of reſt, is the ſooner alſo from daunger of ſhipwreake. We may not forget to conforme our wills to the Will of God, as we dayly pray, Fiat voluntas tua, Thy will be done.

14 The Wiſeman prayſed the dead aboue the liuing. And S.

Luc. 11. 3

Apos. 14.
13.

Rom. 5 12

Aug. de
cur. ger.
pro mort.

Luc. 11.
42.

Mat. 22.
30

Iohn pronounceth them blessed which die in the Lord, because they now rest from their labors: And therefore their good estate now obtained should the rather moue vs to remember their good.

At our entrance into þ world we brought with vs a subiection vnto death. Againe, all sinned, and therefore death goeth ouer all, and returne wee must to the place from whence wee came sooner or later: this world being but our banishment for a time; from which these blessed soules now freed, would tell vs (were they to returne into these earthly regions, which without controuersie they doe not) that they with Mary haue cholen the better part. We here with Martha, are carefull ab out many things. They haue that one thing which is necessarie, that shall neuer bee taken from them: They are where is neither ma-

rying,

rying, noz giuing into mariage,
for why, their state is as the
Angels of heauen. **O** speech
of comfort: Christ saith, Father
I wil that they which thou hast
giuen me be euen where I am,
that they may behold my glory

Ioh. 17. 24

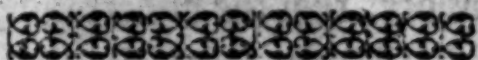
Is How to accept of, and
take in good part as wee may,
the losse as we count it, or ra-
ther misse for a time of friends
departed. The behauiour of
Dauid in this case may be con-
sidered, who when the childe
was sick, fasteth, prayeth, pro-
strateth himself vpon the earth;
but hearing that Gods will
was accomplished in the death
of the child, Dauid rose vp, ate
bread, receiued comfort, as it
seemed after all his sorrow be-
ing demand: d the cause of this
diuersitie of behauiour, answer-
red, While the childe was yet
aliue, I fasted and wept, for I
sayd, who can tel whether God
will haue mercy on mee, that
the child may liue, but being

*1. Sam. 12
19.*



dead, wherefore should I now fast, can I bring him againe any mor? I shall go vnto him, but he shal not reurne vnto me. In the like case Saint Barnard being not a little moued for the deary of one: I turned me (saith he) to prayer and weeping, at last I considered that God had done what seemed best in his diuine prouidence, what should more lorrowing auaille? Lord thou hast taken thine, none of mine, teares forbadde mee to speake further. And so the good Father resolved to rest content with the will of God.





The three and twentieth
Chapter.

How those that vndertake any dangerous attempts, either by sea or land, wherein they are in perill of death, should specially before hand make themselves readie for God.



If those mē, who lue in times and places of most safety, should, respecting the vncertainty of humane condition, thinke euery day of their last day, which by little and little will come vpon them: then howe much moze ought those, who enter into place of apparant perill, to vndertake attempts of greatest danger, stand vpon their guard, and bee well provided for to be ready for God.

But

But here we most seriously consider, that the vndertaking of attemptes, wherein life is indangered, is onely warrantable when the cause is iust, and the authoritie lawfull. The desperate enterprises of those who in priuate quarrelles go forth with murthering hearts, and in their handes the instruments of death are most vnseparable in this case to be taken from the world is very dangerous, how shall he thinke God will receiue his soule that dyed with a mind desirous to shedde that blood for which Christ shed his blood, there is in these attemptes, more murthering malice then Christian manhood: Let the publique Magistrate vse the sword: let the priuate man surcease: iust occasion so requiring, let him then prepare in the name of God.

Ionas. 1. 6

2 Heaehen men could tel Ionas, that in this case there was no other refuge but to flie vnto

the

the assistance of some superiour power. Pharaoh himselfe could intreat Moses to pray for him; how much more then shoulde those whose hope reacheth further then the saving or loosing of a life mortall, entring into any attempt wherein they are in hazard, with Iudith, who first worshipped God with all devotion, and then went forth for the deliuerance of Bethulia.

Iud. 9. 1.

3 Faith & trust in God doth not make men cowards; but rather addeth spirit and comfort in greatest assaults of enemies. By faith (saith the Apostle) Gedeon, Barac, Samson, Iephth, and also David, of weakes were made strong, waxed valiant in battell, turned to flight the armies of allants, who came against Gods people, with great force and multitudes. While they were arming themselves with sword and shield, the manner of God his people was to arme them with deuotion, as

Heb. 11.

32. 34.

fasting and prayer, and a religious commending themselves eyther in life or death to Gods protection.

Num. 22.

5.

Iero. ad

Heliod.

Exod. 17.

11.

Rufi. 3oc.

Eccl. hist.

4 When Balaac sawe the people of Israel to prosper, more by their praying, then he could by his strongest forces, he would needs haue Balaam to curse them. Moses (saith S. Ierome) fought as well as Iosua against Amalech: for while Moses held vp his hands Israel prevailed; Rufinus, & Socrates write, that Theodosius the Christian Emperour, in a great battell against Eugenius when hee sawe the huge multitude that was coming against him, (and so in the sight of man there was apparant ouerthrow at hand, hee gets him vp into a place eminent, or in the sight of all the armie, fallies downe prostrate vppon the earth, beseecheth God, if euer hee would looke vpon a sinfull creature, to helpe

him

him at this time of greatest
 hæde: suddenly there rose a
 mightie winde, which blew the
 barres of the enemies backe
 vpon themselves, in such won-
 derfull manner, as Eugenius
 with all his hoast was cleane
 discomfited, who saw that the
 power of Christ fought for his
 people, and therefore cryed in
 effect as the Egyptians did, O,
 God is in the cloude, or God
 fighteth for them.

*Exod. 14.
 25.*

§ Thus with faith and con-
 stancie haue the seruantes of
 God gone forth against their
 enemies with all deuotion, and
 a through preparing of them-
 selues either for life or death, as
 it should best stande with his
 good pleasure.

For those therefore that vn-
 dertake any attempt, eyther
 by sea or by land, wherein life
 more the ordinary, is endange-
 red, let the in the name of God,
 go forth with soules prepared:
 for in so doing, they remember

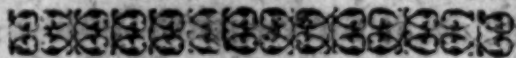
*Emf. Emif.
homs. 1, ad
Mon.*

Hest. 4. 16

*Apoc. 13.
18.*

themselves to haue a further expectation, then either the gaining or losing of a life temporal. Paratos inueniar, saith Eutychius Emifenus, extrema necessitas, quæ sæpe opprimit imperatos. Let extreme necessity find them readie, which is wont to oppresse men vnrreadie.

In worldly affaires, we oftentimes forget heavenly, and therefore good reason, that in heavenly, we should also go aside from all earthly cogitations; and presenting our selues before God, commend in solemne manner our soules into his handes; which done, with Hester, wee may say: If we perish, we perish: now the will of God bee fulfilled. So therefore of preparing themselves before any lawfull and honest attempt, it may bee said as S. Iohn saith, Hic est sapientia, here is wisdom.



The foure and twentieth
Chapter.

*A brieue direction for such as are
suddenly called to depart this
world.*



Concerning pray-
er for the deliue-
rance from sud-
den death, some-
what hath bene
before mentioned, & their hard
censure who are euer hastie in
this cause to iudge others, in
part, answered. Now for him
who vpon short warning is
called to depart, this brieue di-
rection may suffice.

First, let not the sudden-
nesse dismay him, for that vnto
a well disposed man, it is no
suddennesse at all, how soone
soeuer he depart. Secondari-
ly we may remember, that God

hath his pennie for those that
come at the eleventh hower:
and an acceptance for the ser-
uantes that are found stir-
ring at the second or thirde
watch. Hee hath Paradise
for him that will call in his dy-
ing fittes, Lord remember me
in thy heavenly Kingdome.
With Marie Magdalene, to
give God at once the sacrifice
of a sorrowfull spirit shall
with Abell his offering, go
vpward, and be acceptable vn-
to God. We must let this little
threed of life twine out, vntill
our clesse be all ended. When
the shippe is couered with
waues, Then helpe Mayster.
When a good remembrance of
Jesus Christ shall not returne
void.

3 Abraham had but an in-
tention in his mind concerning
Isaac, to offer him, and yet the
Apostle to the Hebrewes saith,
By faith Abraham offered vp
Isaack as if the deede had bene

Heb. 11.

17

done.

done when his intention was good to doe it. Whereby we see that God doth accept a good meaning heart, which is all we can offer at these times.

4 The mercy of man extends it selfe vnto his neighbour, saith the wise man, but the mercie of God reacheth to all flesh: and both can, and will saue in a momene: wherefoze this suddenesse, may not eyther giue occasion to others to iudge vncharitably, or vnto the patients themselves, to be discomforted for want of time. Non nocet bonis, saith one, si subito moriantur. It doth not hurt good men how suddenly soeuer they are called away: so they depart when God calleth them; which time all must carrie: None may seeke death, nor any way cast themselves into danger: for death should rather come vnto vs, then we go vnto it befoze our time, either by gracelesse attēpts, or vnadvised

Ansel.

enterprizes, which are wont to shorten the dayes of many rash quarellozs. As the pleasures of this world should not cause vs to be altogether addicted to the same: so also the miseries of life, should not cause any how deeply distressed soeuer, distrustfully to flie away; or desperately with Saule, to incurre his owne ruine which soule attempts nature her self both abhorre: but Chzistianitie utterly condemne. Life is pzeious we may not vpon euery light occasion endanger it, in our selues, but with a murdering hande to take it from other is haynous. To bee any way accessarie vnto our owne decay, or much lesse pznicipal, O God forbid, flie vpon that discontent, or faithlesse cowardinesse, to run away, to flie, to feare where no feare is: God is a sure refuge and wil neuer faile: God is a present help in trouble. He that brought vs into

the world, should haue the calling vs from the world. At whose calling wee may meeke-ly depart, as becommeth vs.

Abidge the time wee may not, we ought not for all the afflictions that may betide the sons of men: Voluit iustus Iob in sua carne mala perpeti quam illata sibi morte cruciatibus carere. The holy man Iob, sayth Saint Austen, wold rather endure all aduersities in his flesh, then by procuring his owne end, want miseries: and we preferre Iob before all the Catoes of Vitica in the world, or all the Lucreciaes that euer liued: for Christians, sayth the saue Father, should tremble to thinke of so foule a fact.

6 The lawes of nations haue forbid in this case the benefites of decent burfall, to trenne men from this shamefull action of casting away themselves des. erately. At the very motions whereof, the

*August.
de ciuit.
des lib 1,
cap. 24.*

truz Christian is wont to say,
as Ch�ist sayd vnto the temp-
ter in the wilderness: Vade
Satana, auoyde Sathan. If it
were thought with Heathen
men, to be the part of true for-
titude, rather for the souldier
to endure any aduersitie, then
to leaue the standing appoy-
ned by the Generall of the
field: then can it not but bee a
good testimonie of sayth and
trust in God or Ch�ist, rather
to take in good part the grea-
test miseries, that may befall
the sonnes of men, then to lay
violent hands vpon himselfe.
Our departure must be refer-
red to the pleasure of God, be it
soone or later, when the time is
come. An humble submitting
our selues to his appointment,
and a faithfull commending
our soules into his hands, how
soone soeuer we are called to de-
part, is that direction, which
we should put in practise, by the
assisting helpe of Gods blessed
grace.

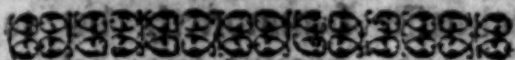
A prayer to be vsed of any, who
findes himselfe troubled in
conscience, or disquieted
by euill motions.



Strengthen me
O Lord, as
gainst all mine
enemies, both
bodily & ghost-
ly, that they
neuer bee able to say, wee haue
preuailed against him. My spi-
rit is sorrowfull, my heart is
sad and heauie within me, if
thou bee not my comfort, I
shal surely perish in my trouble
for thy name sake. O Lord,
haue mercie vpon me, rise vp to
helpe me, that hauing helpe in
thee, I may withstand my
mortall aduersarie, and say,
depart from me thou wicked
spirite, that bringest euill
thoughts, and this deuotion of
mind, goe from mee thou decei-
ner of man, thou shalt haue no

part in mee, for my Saviour
Jesus standeth by mee as a
strong Champion, and thou
shalt lie away to thy confusi-
on. I had rather endure all af-
fliction, all punishments and
infamie of the world, then con-
sent to thy malicious motions:
We still therefore thou wic-
ked spirit, cease thy prouoke-
ments to euill, I shal neuer as-
sent vnto thee, though greater
troubles then these come vpon
me: our Lord is my light and
my health, whom shal I dreede?
he is the defender of my life, of
whom then shal I bee afraid?
Though an host of men set
themselves against me, though
infinite calamities overcome
mee, I shall not be discouraged,
for why? God is my hel-
per and redeemer, in whome I
trust, hee is my portion. To
whom bee prayse and honour
now and for evermore, Amen.

ANNO DOMINI MDCCLXXIIII
MAY 11. 1674



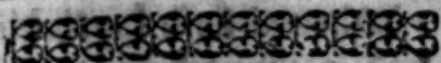
A Prayer for a good departure
out of this world.



Eternall God,
and most mer-
ciful Father,
seeing that the
dayes of man
are as the
flower of the
field that soone fa-
deth, and his
time like a shadow,
that bani-
sheth away: con-
sidering wee
are all strangers,
as were our
forefathers, and
haue heere no
continuing Title,
make vs e-
uermore, Lord,
we beseech
thee, mindfull of
our mortali-
tie, that like wise
virgins, we
may prouide oyle
in our lamps
to be ready
against the
bride-
groomes com-
ming. And that,
carrying thy
good pleasure
like watchfull
seruants. We
may be so
doing, whensoeuer
the ma-

Her shall returne. And when
sicknesse summoneth vs to
be gone, graunt wee beseech
thee, that neither the infirmi-
tie of the flesh, nor the sharp-
nesse of affliction, nor any o-
ther meanes whatsoever, re-
moue vs from a true and sted-
fast hope, in the blessed passion
of thy deere Sonne Christ Je-
sus. And when the hower of
our rest is come, graunt O
Lord wee may rest in hope,
that wee may commend our
selues into thy hands, and
die thy seruants, to the glorie
of thy name, and comfort of
our soules, through Jesus
Christ our Lord, Amen.





The five and twentieth
Chapter.

*A consolatorie admonition for
those who are often ouer-much
griued at the crosses of this
world.*



If the world hate
you, saith Christ
our sauiour vnto
his Disciples,
you know it ha-
ted me before it hated you: that
heauinesse might not dismay or
cast them down, without hope
of deliuerance: Where he pro-
poseth the one, hee promiseth
the other. Blessed are they that
mourne, for they shall receiue
comfort: are not those happie
teares well distilled from the
limbecke of a sorrowfull hart,
that shall haue the hands of the
sonne of God himselfe to wipe
them cleane away.

*John. 15.
18.*

Mat. 5. 4.

Apo. I. 17

Gen. 6. 6.

2 When al flesh, sayth Mo-
ses, had corrupted his wayes,
it repented the Lord hee had
made man, that is, God was
sorie that man created to so ex-
cellent an end, should himselfe
destroy himselfe. Now God
sendes a deluge vpon the face
of our earthly pleasures, these
floods of cares extinguish the
heate of vnlawfull desires,
cleanse the corruption of our
sinfull liues. When all is ouer-
past, there ensueth a calme.

Mat. 18. 3

3 The Church well cele-
brateth soleinne and sanctified
feasts, as publike memorizalles
of Christs blessed birth, his re-
surrection, his ascention, and
many others, before which
feast she appoynteth the euen
to be fasted: in this world we
fast the euen, we shal keepe ho-
liday when we come to heauen.
our Lord and master Christ
Iesus, as hee did seldom laugh
in the world, so did the world
as seldome laugh vpon him.

Hee telles his followers they
 must become as little chil-
 dren: little children we know
 haue no other weapons to a-
 uenge themselves, but their
 teares, and what other haue we
 against our crosses of this
 woꝝd, but our sighs and sup-
 plications sent vpp to God.
 Iob sayth, Before I ate, I
 sigh: whose suffering was
 such that all which wee doe or
 can suffer (sayth S. Ierome)
 is in effect nothing. For hee en-
 dured not one, but many cros-
 ses, and those not light and or-
 dinarie, but great & grieuous,
 such as to see, might haue pier-
 sed his soule, and to heare,
 could not but wound his hart:
 in his great losses, none left
 but foure messengers, all to
 bring him tydings of sorrow,
 and not all together, but one
 after another, to increase the
 same. The first telles him, that
 not only his Oxen were taken,
 but taken when they were now

Iob. 3. 27.

*Hier. ad
 Iulias.*

Exod. 3. 2

plo wing,

plowing, a time hee did
most neede them: so now his
fieldes would become bar-
ren.

The second, that his sheepe
were destroyed, and not on-
ly destroyed, but destroyed
with fire from heaven: as
if hee might gather, that not so
much man, as even God
was angrie with him.

The third, that not onely
his Camels were carried a-
way by the Caldees, but with-
all, all his seruants were
slaine.

The last and sorrowfullest
of them that his children were
dead; and to aggravate the
case, that they sodainly perished
amiddest their mirth. Sa-
than thought here was
trayne able to haue blowne
vppe the strongest fort
of Iobs patience, but Sa-
than was deceyved, Iob
is the same man still, for he
that did truely serue G D D

in times of prosperitie, did also blesse him in his greatest aduersitie. Euill men can after a manner prayse **GOD** for prosperitie, but in aduersitie, onely good men with Iob do worship him, by whose example, how many comforts are offered to distressed mindes: gather out of Histories the magnanimittie of Hector, of Alexander, of Caesar, of Scipio, of Scæuola, put them all together, and for constancie they come not neere this one president layd downe.

Nowe for that good men haue sometime amidst their sorrowes in the world, wished to bee gone, as Dauid when hee sayde, Lord bring my Soule out of prison. or Saint Paule, when hee desired to bee dissolued and bee with Christ, it was not so much from any

impat-

impatieney, as from a longing they had to change a blessed death, with so vncertaine and sorrowfull a life. Our Lord and master Christ Iesus, in telling his Disciples his soule was sorrowfull, in crying vnto his father vpon the crosse, shewed what man is wont in times of extremitie to feele and find, not that he euer doubted of the diuine assistant powre, which to thinke is great impietie, but to shew vs in greatest trialles, to resolute vpon Gods pleasure, and say, Father, thy will bee doone. We are in both estates, in either of the extreames, in prosperitie so secure, as if we were ready to say with Nabuchednezzar, is not this great Babell, or that Babell that cannot come to ruine in aduersitie so abiect, and dismayed, as if there were not a Helper in heauen of power to raise vs. We should not, we should not be discomforted at

this

this worlds aduersitie. We may not looke to finde God in the Gardens of Egypt, whome Moyles founde in the thorne bush of manifold tribulations. To be without crosses, wee may rather wish then hope.

Exod. 3.2

4 The golden world is gone wherein men did toy in nothing moze then in sincerity and loue. We see want of pietie towards God, want of faithfulness amongst men. Now this prouage of ours yeeldeth store of crosses, and vnconscionable wrongs. I turned me (saith the Wiseman) and considered all the oppressions that are wrought vnder the Sunne, and behold the teares of the oppressed, & none comforteth them, and loe the strength is of the hande that oppresseth them. There are three things which we must leaue to God, iudgement, glorie, and reuenge; these to be left onely to God, such is

Ecccl. 4. 1.

the

the calamitie of our time. Well
heauinesse may endure for a
night, but ioy commeth in the
mornning. Wee may not repine
at these trials, if wee desire to
solace our selues in the vanities
of this world, our desires are
vnlawfull.

Ge. 19. 26

Luc. 17.

29.

5 Lots wife her mind was
bpon her substance in Sodom,
she looked backward, but she ne-
uer looked forward againe, who
is turned into a pillar of salt, a
pillar, and so standes for an ex-
ample, of salt, and so to season
our vnlawfull desires of this
world & worldly things. When
with the spider we haue exhau-
sted our very bowels to make a
slender web: one puffe of winde
caries all away, when we haue
endeuoured to the vttermost to
mount aloft, suddenly death
doth clip the wings of our soa-
ring endeuors, & down we fal.
Did we looke backe and consi-
der how many are vnder vs,
as wee are ouerreadie to pte

how

how many are about vs, wee should soone see our estate lesse glorious then the state of many, who are as deare to Christ as our selues.

6 But ease and pleasure is acceptable to flesh and bloud, which the world is wont to promise: Nabuchadnezzar, to draw the people from Gods service to fowle Idolatrie, caused the noyse of instruments to sounde, that so delighting themselves they might forget their obedience to God.

Dan. 3. 10

7 But is it possible that any delightes should draw him from God, for whome hee made the whole frame of the worlde: should base desires make men vnfaithfull vnto him from whome cometh all his good: Ioseph saide beholde my maister hath committed all into my hands how then can I doe this: As if he could not find in his heart to commit euill against him, that

Gen. 39. 8

had dealt so liberally as his master had done.

8 For these worlds vanities we may let them passe, whatsoeuer they promise, their pleasure is not permanent. When Iacob was hasting into his owne countrey, Laban followed him and said, why didst thou not tell mee of thy departure, that I might haue let thee go with mirth and melodie: when his meaning was to haue kept him still in longer seruitude. But as Iacob did well, seeing Labans countenance once set against him, to make readie to depart into his owne countrey: So when wee shall finde the world to be set against vs, to make speed and prepare our selues to be gone.

Notwithstanding the people in the wilderness did drinke of the bitter waters of Marah, yet in that God appointed his angel to direct them in their way, it was a testimonie hee would

Gen. 31.2

Exod. 15.
23.

bring

bring them into a better land. God hath given vs his spirit more then an Angell, for our guide, which may beare witness to our spirits. Wee were not created for this fraile and momentarie state, but looke for better things to come: in the meane time, no calamities of life should make vs hate life, the course whereof we may not slacke or hasten at our owne pleasure. Heathen men haue gathered by way of consequence, that the condition of good men is happie in the other life, seeing it is here for the most part grievous.

¶ If it did so much reuiue the hearts of distressed people, that one (and that in vision onely) should seeme to see Onias who had bene high Priest, a vertuous and a good man, reuerent of behaviour, and of a sober conuersation. Well spoken, and one that had bene exercised in poynts of ver-

1. Mac.

15. 13.

1. Sa. 1. 8.

tue of a child, holding by his hands to heauen, and praying for them: then to see Iesus Christ himself at the right hand of God, there to stand for vs; mercifull Lord, how can it not but raise by our peniue harts? Elkanah sayde vnto Hanna, when she was sore griued at the hard blage of the world. Quamobrem affligitur cortum, nunquid non ego tibi melior quam decem filii? Why is thy heart griued, am not I better vnto thee then ten sons? This was a speech of comfort to her troubled mind. But vnto the distressed man, whose ioy is in Christ crucified, may it not be sayd, Is not his loue mercy better vnto vs al, the 10. thousand pleasures of a sinfull life? who hath sayd to all, feare and loue his name. In the world you shall haue affliction, but be of good comfort, I haue ouercome the world. The Church resembled vnto a garden, hath

Ioh. 16.

33.

two sorts of flowers, that is to
say, Lillies for times of peace,
and Roses for times of perse-
cution.



The fixe and twentieth
Chapter.

*An admonition to all, while
they haue day & time before
them, to make speede, to apply
themselves to this lesson of
learning to die.*



Seeing that al flesh
is grasse, and the
glozie of man is
but as the glozie
of the field, the
grasse withereth, & this flower
fadeth away.

Es. 40. 6

How behoouefull then it is
for all to apply themselves to
this lesson of learning to die:
the Apostle sheweth when hee
exhorteth & considering the sea-
son, it is time to arise fro sleepe:

*Rom. 30.
11.*

our spring is fading, our lamp is wasting, and the tide of our life is drawing by little and little vnto a low ebbe, whatsoever we do, our wheele whirles about apace. In a word, we die dayly; and wee all know, wee haue euerie one of vs a poore soule to saue.

Here may wee consider, that health is the mart where the prouident Marchant may lay for his store: strength is the seed-time, wherein the diligent husbandman may prouide for a haruest. But it is now a pain to repent, many cannot endure it, mercifull Lord, how will they endure the paines of the vnrepentant in time to come, of which the wick man thought if one from the dead, should tell the liuing it would make them take heede. Wee haue greater testimonie, then the testimonie of the dead, which is the testimonie euen of truth it selfe.

2 He that wil neuer put on sackcloath, vntill with Ahab he see Gods iustice at hand, to require punishment for his sinnes. He that wil neuer beginne to liue, vntill he be ready to die, may wish one day hee had beene better aduised, when all the world cannot recall oportunitie past.

It is the generall practise of Sathan, to promise carelesse sinners time enough: as racking vsurers are wont to giue day to yong heires from time to time, vntill at last they wind their inheritance from them.

2 We know not how dangerous it is, to deferre all vnto the last cast; As I will not promise, so I dare not presume (sayth Saint Austen) of euening repenters. To make all out of doubt, the best course is to repent betimes.

3 The holy Ghost saith, Dum hodie appellatur, while it is

*Heb. 3. 15**Luc. 17.*

27.

Gen. 19.

23.

Dan. 4.

12.

Luc. 12.

20.

called to day. The world thought it selfe neuer more secure, then when they were eating and drinking, when they were planting and building, yet sodainely came the floud, and ouerwhelmed al. The morning was faire when Lot went out of Sodome, and yet before night were the Sodomites destroyed. Nabuchednezzar thought himselfe neuer more sure, then when hee had builded great Babel: and yet while the word was in his mouth, God pulled him downe vpon his knees. The rich man thought himselfe neuer more likely to haue liued, then when he had biewed his barnes; set downe in his counting house, and told ouer his bagges, but yet before twilight his soule was taken from him.

✥ We all know what wee haue been, we know not what we shall be. or how sodainly we shall be taken away from all.

where.

Wherefore our sauioꝝ exhoꝛteth
vs to agree with our aduersary
quickly, to walk while we haue
light. Wilt thou know who
this aduersary is? it is thy con-
science that will accuse thee do-
ing euill, to þ great iudge of the
world. Wilt thou know what
this light is, it is the day of
grace. And the Prophet Esay
cals vpon þ people of his time,
to seeke God while he may bee
found. In hac vita, saith Theo-
doret, locus est gratiæ & miseri-
cordiæ in illa tantū iustitiæ, In
this life there is place of grace
& mercie, but in that other life
of iustice only; which being so,
had we not neede to seeke the
Lord early, as Iob speaketh?

¶ Our sauioꝝ in the Go-
spel sayth, Adolescens tibi dico
surge Yong man, I say vnto
thee arise. Wzing yong Rams
saith the Prophet, vnto þ lord,
euen the best of our strength.
Is there is resurrectio ad vi-
tam gloriæ, a resurrection vn-

Esa. 55.6

*Theod. in
Psal. lxxx.*

Psa. 29.1.

Luc. 7.

14.

Prov. 24.
16.

Luc. 15.
31.

Rom. 13.
11.

Iohn. 11.
39.

to the life of glorie: So is there also resurrectio ad vitam gratiæ, a resurrection to the life of grace. The death of the soule went befoze at the beginning, and then folloved the death of the body: In like manner, the resurrection of the soule is first, and then cometh in due time, the resurrection of the bodie. Sinne is a fall: The righteous falleth, saith the Wiseman: amendment of life is a resurrection, and Blessed are those that haue part in this resurrection. Sinne is a kinde of death: the Father sayde of his riotous sonne, Filius hic mortuus erat, This my son was dead. Sin is a drowsie or heauie sleepe: considering the season, sayth the Apostle, it is now time to arise from sleepe. Newnesse of conuersation is a resurrection; and blessed are those that haue part in this resurrection. Christ when hee rose, he rose earlie. Lazarus that lay

four dayes, beganne to sa-
uour. If wee lie long in our
sinnes, we shall waxe vnsauo-
rie too. But with the women
that came betimes with sweete
odozs vnto the sepulcher, we
should bring our prayers and
supplications, which are ac-
ceptable to the most highest

6 Though we doe not yet
heare the shall trumpe, or voice
of the Archangell, summoning
all to iudgement, yet wee shall
heare with these eares at the
day of doome, that dolefull
boyle, but vnto them that take
heede in time, ioyfull. Surgite a
mortuis, & venite ad iudicium;
Arise from the dead, and come
to iudgement. If it made thee
like to tremble to heare of
iudgement, then to heare of
the paines that shall follow
iudgement, it may put care-
lesse men into a fit of a shaking
ague.

Let vs not offer the first of
our vintage to the delights

of Sinne, and serue God with the lees and dregs of our age. Let vs not yeeld the flower of our life, vnto the fowle affecti- ons of sinfull nature, and re- serue for God the very refuse of our time. It is no conquest to ouercome a weake and fee- ble enemy, to resist þ pleasures of the flesh. When nature it self is decayed. Againe, canst thou looke for a conquest, whē thou art weake, and thine enemy is strong?

7 We should consider, that our care is not so much now what to doe, as what one day we may wish wee had done. Wherefore let me passe through this world, as the people did by the land of Edon, who onely re- quired to goe through it, but would make no stay at al. What should wee set our delights in this Edon: our passage through it, is all wee should require. The chiefest matter wee are to attende, is to serue

Nomb. 20
17.

God

God, and prepare for the good
houre of our departure.

We see by experience, that the
longer we defer the curing of
woundes, the harder is their
recovery at the last. The losse
of time is verie precious, see-
ing wee haue no warrant for
the least continuance thereof.
Make no tarrying therefore
saith the Wise man, to turne
vnto the Lord. Lose not any
longer bonas horas, good
houres. *Quem saepe transit ca-
sus, aliquando inuenit*: This
common case of all flesh passeth
so often by vs, that at the last
it takes vs too. as well as o-
thers: wee may not deferre
a worke of such importance,
but with all expedition proceed
we in the performance of the
same. It is the reply of the
holy Ghost, *Audiui te in tem-
pore opportuno*, I haue hearde
thee in acceptable time.

6 The Apostle S. Paul saith,
Giue your bodies a lively sacrifi-

Eccles. 5. 7

*Rom. 12,
2.*

fice

Ioh. 1. 35.

fice vnto God, your reasonable
seruing of him. When we re-
pent onely in our last extremi-
ties, wee giue not a liuely,
but a dead sacrifice, not our
reasonable, but our vnreasona-
ble seruing of God. wherefoze
as Christ said, Walke while
you haue light: so may it bee
saide vnto euerie one, for the
loue of God, Repent while yee
haue time.



The seven and twentieth
Chapter.

*The great follie of men in negle-
cting this opportunitie of time
offered, to learne to die.*



Ad many in the
worlde as much
abhorre the prac-
tise and course in
the cōmon life of
Saduces & Epicures, as they

are

are wont to doe, their professi-
on and name: then would God
bee moze sincerely worshipped
then hee is: then woulde the
time allotted vs to prepare our
selues for the kingdome of hea-
uen be better imployed then or-
dinarily it is wont.

We wonder at the old world,
who for all Noahs forewarning
of the floud to come, yet repen-
ted not. Wee maruell at the
Iewes, who had Christ a-
mongst them, and did not ac-
cept him: but we cleane forget
our selues our own stupiditie,
hauing as much warning as
they: We haue Christ amongst
vs. Iacob said; Surely the
Lord was in this place, and I
was not aware of it. We haue
time, and health, and grace, the
light of his truth: Surely
Gods goodnesse is vpon vs,
and we are not aware of it: we
neglect all, which neglect is dan-
gerous.

2 Despisest thou (saith the

Apostle)

*Luc. 17.
26, 27.*

*Luc. 19.
42.*

*Gen. 28.
16.*

2. Pet. 3. 9

Abac. 2. 3.

Pro. 6. 6.

Apostle) the riches of his bountifullnesse and patience, and long suffering, not knowing that the bountifullnesse of God leadeth thee to repentance. God is not slacke, as some men count slacknesse, but is patient towards vs, & would haue no man to perish, but would haue all men to come to repentance: of whose visitation the prophet Abacuck saith, Though it tarry, wait, for it wil surely come, and not stay.

Wherefore (as Salomon) sendeth the fluggard, so may we send the carelessse sinner to schoole to the Emēt: for shee labourereth in the Sommer, and prouideth for the time to come. I passed (sayth hee) by the felde of the slothfull man, and found it full of briars and brambles, such is the life of negligent people untilled, all out of order, they keep reuell rout.

3 They royst and ryot out time, mouing God to sue them vpon an action of waste: they regard not though they die as they liued. They spend their golden dayes of youth and prosperitie, as ill husbands waste and spend their substance they know not how, and are in a manner so carelesse, as if God were bound to bring them to heauen whether they woulde or no. Wee may wonder, and not without cause, at these mens follie, such is their negligence, they will not consider, such is their ignorance they will not know, such is their forgetfulness, they will not remember either what they are, or what they shall be, but runne on headling into all wickednesse, as men in franticke fitte, and so bring themselves to a parant raine. That they need not feare iudgement to come, if there be none to flatter them (as sometimes there are) they will

for a neede flatter themselves: thus they follow for vertue vice, for light darknesse, for truth error, for wisdomes folly: neuer thinking of their winding sheete, or any man mouing to mortification: Mor-te morieris, thou shalt die the death. So they may take their pastime a while, they respect not what hanges ouer their heades, as if the mencioning of a world to come, were but a matter of discourse, to keepe men from sleeping, as if God had proposed that inestimable crowne of glorie at so meane a rate, as men might care for doing nothing. These consider not that the way to the harlots house leadeth to hell, which the wiseman telleth them; they neuer mind their mortall being, but as non proficientes in this lesson of learning to die, they become strangers in their owne soules. There is (saith þe Wise man) a time to plant, a time to

plucke

plucke vp, a time to seeke, a time to finde: nay there is to all things an appointed time, but hee mentioneth no time to bee carelesse, as if God hath not appointed men any time to liue securely in: a signe hee is desirous to do sinners good, in that hee gives them in mercie space and opportunitie to repent. They thinke all is so sure, as if there were no more care to bee had at all. Can these men assure themselves of two heauens.

4 No, no; S. Paule who knew better then all the deni- soys in the world, can tell men how to dispose themselves to heauen, willeth euerie one that thinkes he stands, to take heed least he fall, yea to worke out his saluation with feare and trembling. The fall of the Angels, the losse of Adam, the reiection of Saul. If we consider what hath become of the tallest Cedars in Libanon; we cannot but with feare think of

Eccles. 3. 2

Phil. 2. 12

2. Pet. 2. 4

Gen. 3. 23

1. Sam. 16

our

Rom. 11.

20.

Psal. 111.

10.

*Psal. 128.**Ecc. 12. 13**Act. 10.*

34.

our owne fraile condition. But what speake we of any one in particular; the Jewes that ancient people of God the Churches of Asia, which sometime flourished, to consider how they are now defaced and brought to ruine, may make all feare sinfull securitie; what? not possible to erre? Saint Paul told the Romanes themselves long since. Be not high minded, but feare: Oh feare, it is the beginning of wisdom (saith David) and this wisdom is the beginning of a religious life. Feare, it is the continuance of the same life. It is the conclusion of all saith the Preacher, Feare God and keepe his commandements. Of all nations, he that feareth God is accepted with him, & therefore if with the men of Ninuie, wee will not repent vs our sins, the with the olde world wee may feare to bee drowned for our sins. Beatus qui timet, Blessed

is the man that feareth : our
sinnes may make a seperation
betweene God and vs. The
Iewes haue not onely erred,
but fallen away frō that God,
whose loue and care they so
long enioyed.

5 Make your election sure
(saith S. Peter) and giue your
diligence hereunto : for if you
do these thinges, you shall ne-
uer fall : Thereby shewing,
that our perseuerance in the
faith, and feare of God, is the
dutie after free iustification in
mercie, which he expecteth at
our hands.

2. Pet. 1.

6 Follie therefore is it to
flatter our selues in a fruitlesse
course of life, and to deferre
time vntil it be too late : if God
offer grace to day, saith Saint
Austin, thou knowest not
whether he will offer the same
to morrowe, and therefore
now vse it, if thou wilt vse it
at all.

*Tract. 33
in Ioan.*

7 The light will shine whē we

shall

Psal. 82.
6. 7.

shall not see the closing in of that day, the euening will come, when we shall not see the breaking forth of the morrow light. Lazarus after his want, Diues for all his wealth, sicut homines moriemini, and of the children of the most highest, saith the Prophet, ye shall die like men.

1. Pet. 4. 5

8 Neither is that all, but as Saint Peter saith, Tanquam rationem reddituri, which shall giue account vnto him which is readie to iudge both quicke and dead, when the secrets of all hearts shall bee disclosed, when the foolish virgines shall crie, Lord, Lord, open vnto vs: but it shall bee answered, and said vnto them, Non noui vos, I know you not. It was not now a time to consult of providing oyle.

Mat. 25.
12.

9 But as for the wise virgins, which haue provided their lampes with oyle, they shall lift vp their heads, finde

the

the benefite of taking heed in time, and passe vnto that ioyfull marriage of the lambe.

Now therefore to conclude with Saint Peter, seeing wee looke for such thinges: What manner of persons ought wee to bee, in holy conuerſation and godlineſſe? Of careleſſe men, if the ſoules did end in their ſeparation from the bodie, or baniſh into the aire, the daunger were not much, there is more, a morte morieris, thou ſhalt die the death.

But it is Durus ſermo, a hard ſaying, Dicite, learne you: but it ſhall one day be a harder if men take not heede in time: Discedete, get ye hence, departe you. Diſpatch therefore about this buſineſſe of learning to die, the tide carrieth no man: our going to ſuch and ſuch a Citie is vpon condition. Si, if God will if we liue, to ſet forward in time is beſt: theſe afterwits are not ſo good. Saint Iohn

ſayeth

2. Pet. 3.
11.

Apoc. 14.
13.

saith, Blessed are the dead, who die in the Lord, not who die irreligiously in their sinnes, but those who liued in Christ, and Christ in them, these die in the Lord to liue for euer, these are blessed in life & death, these die in the Lord & rest in the Lord, to liue for euer.

10 It were to be wished, that men at last would see their follie, and seeing it, endeouour to refoyme the same. A vaine thing it is for anie to flatter himselfe with hope of continuance. We go to our beds, Christ knoweth whether euer we shal arise. For all this, one sinne draweth on an other, and wee neuer thinke that secret sinnes shall come to open iudgement. The carelesse guests made light of their calling to come to the marriage of the kinges son did they not find at last, when they were shut out, there was no resting with so great a king that sent for them? Christ offereth

Mat. 22.

5.

mer=

mercy (which is our last refuge) freely, willingly, vnto all: now is the accepted time: the flower of our age will away apace: we may be prevented wee know not how soone: death & iudgement hasteth: Shall wee know these things and neglect opportunity? God forbid.

11 Elisha saied, is this a time to be taking rewardes: amidst the pangues of death, is this a time to thinke of amendment of life, it is not, it is not.

12 That which was saide by Christ to Ierusalem, is in effect layed vnto euery one. Anima Christiana si cognouisses & tu, quæ ad pacem est. O christian soule if thou didst know the things that doe belong vnto peace, thou wouldest take heed.

S. Peter saith, be sober & watch for your aduersarie the deuill seeketh, &c. as if he should haue saide, watch for you haue a watchfull aduersarie, if you respect his continuance, he was in

2. King. 5

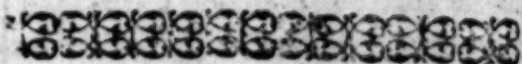
Luc. 29.

40.

1. Pet 5 8

paradis

paradise, if his nature, hee is a roaring Lion, if his diligence, he seeketh, if his intent, it is to deuoure, Vigilate, ergo, watch therefore.



The eight and twentieth Chapter.

Wherein is shewed that amongst other reasons this learning to die, may iustly moue vs to leade a Christian life in holy conuersation and godlines.



Andrie are the reasons which maye stirre vp and quicken our backward dispositions to the

dutifull perfozmance of that religious woꝝshippe wee all owe vnto God. To omit the promises, and those in mercy, the thꝛeatninges, and those in iustice, which the volume of

Gen. 1.3.
4.5.6.

holy scripture doth often mention to this ende. Moyses to moue all the world to acknowledge God, he concluded no other argument but, these and these are the workes of God: which the Apostle also in effect expoundeth saying: That the invisible thinges of him, to wit, his power and Godhead are seene by the creation of the world. Elimah to expresse God his Maiesty saith, Behold the starres.

2 The Prophet David calleth all the creatures of God as in deede they doe by their wonderfull order and decencie of motion. If all creatures serue God, then much more should man, for whome they were all created, and hee onely for the honourable seruice of the Creator himselfe. For should not man blesse God that hath so blessed him?

3 Come wee vnto man his new birth, there he taketh his

Gen. 1. 3.

4. 5. 6.

Rom. 1. 20

Iob. 22. 12

Psal. 148.

2. 3.

couenant peny, to serue his redeemer in holynesse and righteousnesse all the dayes of his life Consider we his iustification and sanctification: there we finde him drawen by the cordes of loue, vnto this sweet yoke of Christ. It is a Maxim in Morall Philosophie, omne beneficium exigit officium, euerie benefit doth require a duty. In nature, where the Sun doth extend the beames of light, there the solide bodie hath a reflexe of heate. But that which doth often moue vs we may remember (as we should neuer forget) the author of our health, our wealth, our peace, our prosperity and all, if these moue not, we are inferior vnto the insensible creatures, if we should haue no recourse of duty.

4 If the promises of grace & mercy in Christ Iesus, if the greatnes of the rewarde layde vppon them that walke in

the

the waie of Gods commandmentes, and keepe them with their whole heartes, (for is there not a rewarde for the righteous? then might they well say with the Prophet, *Sine causa laudimus manus inter innocentes*, In vaine haue wee washed our handes amongst the innocente. If promises I say, and those in mercy cannot winne vs to a iust remembrance of our estate to come, yet at leaste to bethinke our selues of this reckoning daye at hand shoulde somewhat preuaile in this case. He that plated the eare, shall he not heare, or hee that made the eye shall not he see? or he that nurtereth the heathen shall not he punish?

The rich man in his scaling tormentes hath a Discerment, O learne of mee take heed in time: for all that swim in worldly pleasures, bath themselves in sensual delights,

Psal, 73.
12.

Ps. 94 9.

Luc. 16,
24.

the conclusion whereof is sorrow and pain, when they shall say, would to God we had neuer offended so gracious a Lord: Would to God we had neuer neglected so favourable a time of grace: Would to God we had neuer followed the follies of a sinfull life: the banquet is pleasant, but the thotte will proue deepe and chargeable after an euill course: and therefore if there be any consolation in Christ Iesus, any comforte of loue, any hope of mercy: if there be any feare or dreade of iudgement to come, praye we with the man of God: Lorde teach vs to number our dayes, that we may apply our heartes to wisdom.

6 Consider we of a future condition: prepare wee our selues for a life permanent, for an estate of all continuance, & God of his infinite mercy grant vs all grace so to doe

Eph. 4. 1.

7 In the meane time, let vs

Walke

Walke woꝛthie of the vocation
whereunto wee are called in
Christ Iesus, it is a gloꝛie to
the vine whē the bzanches are
fruitfull, it is a ioye vnto the
father when the sonnes re
spectiue and dutifull, are wee
not bzanches of the true vine?
are we not sonnes of that Fa
ther which is aboue vs all,
through vs all, and in vs all?
Should we not honour him that
hath honoured vs, and make
our light so shine before men,
that in vs his gloꝛie may shine
who hath his seate in heauen?

8 The childꝛe of Ionadab ab
stained frō wine because their
father so commaunded them:
and should not the children of
God abstaine from sinne be
cause his spirit hath said: Let
not sinne raigñ in your mortall
bodies.

9 The Apostle sayeth, This
is the wil of God, euen your
holines, wee obey this his will
not to merite, but to shew our

Iohn. 15. 2

Eph. 4. 6.

Jerem. 35

14

Rom 6,

12.

2. Thes. 4.

3.

ducie, which also causeth in vs
a filiall feare to offend.

10 And were there nothing
else but this will of God, this
were sufficient to moue vs to
walke soberlie, nay to applie
our selues to liue in all holines
of conuersation, for the reue-
rence we beare to him who hath
called vs vnto the state of
grace, cannot but worke in vs
euen that obedience and loue
which becommeth those who
erect in mercie a state of glozy.

11 But will temporall be-
nefits moue vs, then as Gods
bountie doth abound, so should
our loue and dutie abound al-
so. All thinges keepe their na-
turall course whereunto they
were ordained, and shall man
differ from insensible creaturs.
Euery effect hath recourse vnto
the cause, the riuers that come
from the sea return themselves
into the sea againe, if you loue
them that loue you, saith Christ
our Saviour, it is not so much

Mat. 5.

46.

heathen

beathen men will do it, the very instinct of nature both moue aill to retorne loue for loue, affectiō for benefites receiued, and therefore much moze should wee as- fozre God all loue and durie, who giueth all and forgiueth all.

12 In the triall of the holie man I. b. Sathan saith of him, hast thou not hedged him in with these droues of camelles, and heardes of cattell, and these many childzen. Iob is so blessed, againe if Iob should not blesse God, Iob were worse then a stocke or stone.

Iob. I. 10.

We see amongst men the master requireth seruice & the captain fight. He that said, Date Cæsari quæ sunt Cæsaris, said also, Date Deo, quæ sunt Dei. Giue vnto God that which is Gods, which is reuerence and wor- ship of his holy name.

13 To all this, A principal effect, some remembrance of our end ought to worke in vs, mo-

*Esa. 1. 17**Iob. 10. 25**1. Sam. 2*

ning or a bare speculation only to purity and sincerity of life which doth not consist in a talkative shew of a mortified profession, (vnlesse wee thinke to go to heauen only in speculation,) but must be done in truth and verity. The Prophet Esay exhorting to the true fruits of contrition, doth not say *Discite bene loqui*, learne to speak wel but *Discite bene facere*, learn to do well, apply your selues to equity, deliuer the oppressed, help the fatherlesse to his right. let the widdowes complaint come before you : it was our Saviours owne rule: The workes that I do, testifie of me. In like maner, the workes that proceede from vs, do beare witnes of vs, It is true of faith which was seen in Anna of Samuel, she did not only conceive him, but she brought him forth, yea she nursed him & consecrated him to Gods seruice, so must we do by faith.

14 We must not haue the voice

of iacob, & the handes of Esau.
 we must not doe as boat-men
 are wont, who row one way,
 but looke another: talke this
 way, but liue the contrarie, noz
 as many who are curious in
 other mens liues, but carelesse
 in their owne, noz as foolish
 Marchants, who make a lit-
 tle shew outward, but haue
 bare store-houses beneath: but
 our religious actions are they
 that must shortly stand by vs:
 the pennie is readie for the end
 of the day, which is drawing
 on apace. the sunne is long
 since past the Meridian line, &
 we know death will not be an-
 swered with a Habe nos excu-
 satos, we had need bestirre our
 selues, the time is not long, and
 we may remember whither we
 are going.

15 Foolish virgines thinke
 their oyle will neuer be spent.
 Christ sayes, the children of
 this world are wiser in their
 generatiou. Are we so carefull

Mat. 20. 8

Luc. 14.
 19.

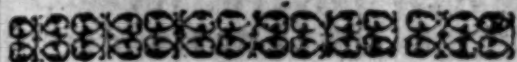
Luc. 16. 8

Rom. 13.
12.

Eccles. 12
13.

for þ time to come, as commonly we are for the time present: I wold to God we were, considering the season, it is now time to arise from sleep, the day is passed the night is come neer.

Last of all, our continuance in this world being only a passage vnto that to come, should moue vs to meditate of the end wherefoze God sent vs hither. And the condition wee expect, when wee are departed hence, which departure should dayly put vs in mind to eschew euill and doe good, to feare God and keepe his commandementes, which is the conclusion of all. Hoc est enim omnis homo, for this is euery man, yea without this he is no man wherefoze, that which is the sterne vnto the ship, the eye vnto the bodie, the Compasse to the Pilor, the same is vnto a wise Christian man, the consideration of his end.



The nine and twentieth
Chapter.

Wherein is shewed in the last
place, that a consideration of
Christ his second coming to
iudgement, ought to moue eue-
rie one to liue religiously, and
also to applie himselfe to this
lesson of learning to die.



The manifold rea-
sons befoze alled-
ged, may induce
the carefull Chri-
stian to liue reli-
giously, and to learne to die, the
inevitable necessitie of death is
in it selfe sufficient. For what
Esculapius, or Physicion how
skillfull soeuer, can make mor-
talitie immortall. The radi-
call moysture by little and lit-
tle, will flash so long with the
waiting Lampe, vntill at last

Escula-
pius.

the

the light goeth out, the lampe is spent, and so an end. God himselfe doth teach vs a consideration of our mortall estate, both by testimonies of his sacred worde, as also by many spectacles befoze our eyes: so that wee doe not onely heare with our eares, but also behold often with our eyes, both what we are, and what we shall bee. Many are the euentes which wee may reade to haue befallen others: the sudden end of Ananias and Saphira; of Anastasius whom the Church storles doe mention, to haue bene stricken suddenly with lightning from heauen, may moue the most retchlesse to remember themselves.

Act. 5. 3.

Psal. 78.
30.

1. Cor. 10.
11.

2 The Prophet David mentioning the sudden destruction of those which murmured against God in the wilderness, saith, While the meate was yet in their mouthes, the wrath of God came vpon the. Of which

very

very instance the Apostle saith, These things came vpon them for our example, and are written to admonish vs vpon whom the ends of the world are come.

3 If all this be not sufficient, yet a consideration of Christ his second comming to iudgement, should at last moue euery man vnto a most serious remembrance of the time to come. That which the holy Ghost doth set downe so often, and is in scripture most forceably expressed, & that too, in many places so evidently laid before vs, the holy Ghost doeth thereby shew, how diligently the same should be considered of, & by vs. Now what more forceably expressed in the sacred volume, then is the second comming of Christ vnto iudgement, which is called a great day; and such a day as neuer was from the beginning of the world: when the Sun shalbe darkened, the Moone shall not giue her light:

Isa. 2. 31.

Isa. 3. 15.

Dan 7. 13

Mar. 13.

24.

Lu. 21, 25

Mat. 24.

29.

When

Esa 13.

10.

Eze. 32.7*Io. s.* 22.*Apoc.* 20.

13.

Mat. 16

27.

2. *Cor.* 5.

10.

Rom. 14.

10.

*Chrysof.**hom.* 77.*in Mat.*

When the Stars shal fall from
heauen: when the voyce of the
trumpet shall sound: when all
the kindreds of the earth shall
mourne: when they shall see
the sonne of man come in the
cloudes of heauen with power
and great glorie; when the se-
pulchers shall open: when the
sea and the earth shall giue vp
their dead: when all the world,
Kings, Princes, and Potent-
ates of the earth shall appeare
before the tribunall seate of
Christ. Blessed Lord, what a
time shall this be.

4 I know not (saith Saint
Chrysostome) what others doe
thinke of it: for my selfe, it
makes mee often tremble to
consider it. Do we not behold
from yeare to yeare the Sunne
to yeeld lesse heat, whereby the
fruits of y^e earth do lesse kindly
ripen. O that we had hearts
to meditate of this great coun-
ting of Christ to iudgement:
then would we soone toz a sin-

full life past be auenged vpon
our eyes, and with with Iere-
mie, that our heades were a
fountain of water: then would
we say with Demosthenes, yea
euery one would soone answer
the first prouocation to entill
οὐκ ἀνοῦμαι μετὰν δ'ράχμων,
I will not buy repentance so
deare.

*Ierem. 9.
1. 2.*

5 To flatter our selues
with hope of deferring of this
time is all in vaine. Talem te
inueniet dies Domini, qualem
te reliquit extremus vitæ dies,
Looke how the last day of thy
life doeth leaue thee, so shall the
day of indgement find thee take
heed ye vnwise among the peo-
ple, Oh when wil you vnder-
stand saith the Prophet.

Psal. 34. 8

6 Who would not but ac-
cept of the fatherly forewar-
ning of Christ our Saut-
our, by those many precedent
tokens, as forerunners of
his coming: These are

both

Mar. 13.

20

Apoc. 22.

12.

Mat. 24.

12.

Luc. 17.

27.

2. Sam. 3.

27.

2. Tim. 3.

1. 2.

both sayings, and signes:
The sayings amongst other,
 That for his elect sake, the
 dayes shall be shortened. And
 behold, I come quickly. For
 signes, the waxing cold of cha-
 ritie, the rising of Nation a-
 gainst Nation, the aboun-
 ding of iniquities, without fur-
 ther application, these may be
 left vnto our silent thoughtes.
 Was there euer lesse loue? Is
 not that little loue amongst
 men colde loue? Where is
 that Jonathan that loues Da-
 uid as his owne soule? Where
 is that brightness of
 conscience, when men rather
 for shame of the world, then
 otherwise abstaine from ex-
 treame impietie. How many
 with Ioab embrace friendlie,
 but carrie a malicious heart to
 Amasia

7 **The Apostle** saith. That
 the latter dayes shall bee pe-
 rillous dayes, for men shall be
 louers of their owne selues,

couetous, boasters, proude, cursed speakers, disobedient to parents, vnthankfull, vnholly.

8 **The Philosophers** can tell vs, *Nullum violentum est perpetuum* : That no motion violent is wont to be permanent. The Rainebow as it hath a waterie colour, which may shew vs what hath beene past : so hath it also a sicrie, to signifie what is to come. When sinne was multiplied vpon the earth, God sent a flood to wash the earth: now sinne is grown so huge, washing will not serue, and therefore fire shall consume. Sathans fierce rage, may argue the shortnes of his time: the coldnesse and barrennes of the earth and trees, shew the qualities of aged bodyes, or in effect tell vs, there will come a time, when wee shall not haue any longer the vse of them.

9 **The decay of ancient families and houses, the defect**

of

1. Sam. 6.

19.

of strength and stature, doe make vs dayly see, this world is wearing away. That which is the flash of lightning, before the hideous clappe of thunder; that which is the murthering of an host of men, before a sadde battaile, the same are these signes before Christ his second coming to iudgement.

11. To be curious with the Bethshemites, in prying into God his Arke, hath bene the follie of some men to bee calculating and skanning the daies and yeeres of that time, which is vnknowne vnto the Angels of heauen, is needlesse. For seasons or times, Non est nostrum scire, It is not for vs to know, for our appearance at that time before Christ to giue our account: Omnium est scire: It is for all to know.

12. That the secrets of all hearts shall be reuealed; that a generall audite shall bee kept,

Christ

Christ himselfe sheweth in the Parable, where the kingdome of heauen is likened vnto a certaine King, that will take account of his seruants. God will require a reckoning at our handes of the time he hath lent vs, of the graces he hath giuen vs, of the blessings in this world bestowed vpon vs. Whe fauour shall not excuse, riches shall not excuse, friends shall not excuse, but against the faultie Christ shall giue testimony the Angels shall giue testimonie. Gods benefits shall giue testimonie, their owne conscience shall giue testimonie.

When the rich mans steward in the sixteenth of Saint Lukes Gospel, saw how the world was likely to goe with him, to wit, that he must giue an account, it was time for him to call his wits together, and so is it for vs all, if we haue any care of the account which will

be

Mat. 18.

23.

Luc. 16. 3

be required at our handes.

Gen. 3. 9.

Gen. 4. 9.

1. Cor. 6.

1. 9.

1. Pet. 2.

25.

Apoc. 22.

12.

Mat 12.

36.

Wis. 1. 9.

13 An account for our selues, Adam vbi es: Adam where art thou? How hast thou walked in the commaundements I gaue thee? An account for our brethren, Cain vbi est frater tuus Abel? Caine where is thy brother Abel: how hast thou bled him? An account for our bodies: haue they bene kept as the temples of the holy Ghost? An account for our Soules: whether bee they fitte to appeare in the sight of the great iudgement? An account for our workes. An account for our words: An account for our very thoughts: it is most true God is mercifull, but we cannot tell whether our sinnes will make a separation between God and vs, if we be not careful in time: a consideration hereof, may be the compasse to guide our shippe, the squier to frame our building, the lantern to shew our steppes, the guide

to direct our iourney.

14 Great are the agonies of death, when the sicke shall see the world, his friendes, and all earthly things forsaking him, and himselfe going alone to answer for himselfe. But farre greater is the hezroz of the day of iudgement.

15 For consider wee the manner thereof; Behold the day of the Lord cometh (saith the Prophet Malachie) as a flaming fire, and the Prophet Ioel saith, Dies magnus, terribilis, a great day, a terrible day.

*Mal 5,
Ioel. 1.12.*

16 When an earthly King goes in person to battaile, the whole realme is moued, the noyse of armor and armed men is heard, the trumpets sound, the hearts of all on euerie side are moued. Much more shal this be, when the King of heauen and earth shall call together the whole host of heauen to this battaile. Blessed Lord, how shal the inhabitants of

the

Zach. 14.

the earth shake and tremble
hereat.

17 Erit dies vna (sayth the
Prophet Zacharie) quæ nota
est Domino, There shall bee a
day which is knowne vnto
the Lord, dies Domini, the day
of the Lord, so properly called.

First, because knowne one-
ly vnto the Lord.

Secondly, because in that
day the Lord onely shall shew
his power openly.

Thirdly, because the dayes
were giuen vnto the sonnes of
men to prepare for a time to
come, but this is the day wher-
in God wil require an account
for all.

18 If the powers of heaue
themselves shall be mooued,
what shall flesh and bloud the
sons of men do? if there bee
such fear at the things present,
what will there bee at the sen-
tence to come?

What sighes, what sor-
rowes, what moanes, what

moura-

mournings wil there be heard in this day of mourning: how shall the euill bee confounded with the countenance of Christ, whom they haue neglected, and crie vnto the mountaines to hide them from his presence?

19 And heere wee may consider with what power the Sonne of G D shall come to iudge the world, hee came once in hamilitie, hee shal now come in glozy, hee came once in pouertie, he shall now come with maieskie; Videbat regnantem quem viderunt morientem, they who once saw him dying, shall now see him reigning.

20 Consider how the sheepe shall bee seperated from the Goates, the Wheate from the Tares, the wise from the foolish Virgins: some receiued in, other secluded, and for euer shut out.

21 Consider how the se-

crets of all hearts at this day shall be opened, in that infinite assembly of men and Angels. When all sinnes with all their circumstances, the time, the place, the manner, shall be layd forth and published.

22 Consider that if the countenance of an earthly Judge be feareful to the guiltie prisoner, how much more shall the beholding of the eternall Judge amaze these, who find a thousand witnesses in themselves, to give in euidence against them.

O that we would watch and pray, that wee may bee counted worthie to escape all these things that shall come to passe, and that wee may stand before the Sonne of man: go vpon his right hand, and heare that ioyful voyce: Come yee blessed of my father, receiue the Kingdom prepared for you from the foundations of the world.

23 And here we may con-

Lue. 21.

36.

Mat. 25.

34.

Consider the ioy of this most ioy= full day, to all faithfull belee= uers in Christ Iesus, who shal be quit by Proclamation, Who shall lay any thing to the charge of Gods chosen? how shall their hearts exult? saying, Lord, we were not worthy to be seruants, and thou makest vs Sonnes, nay heires or co= heires with thee, of euerla= sting glorie. O sweete voyce of the sonne of God. Possidete, not receiue, but receiue to pos= sesse the Kingdome prepared for you, vnto which King= dome Iesus Christ bring vs all, for his infinite mercies sake, Amen.





Oh that men
ould consider

Things
past,

1. The good omitted, in

- 1. Not providing for a time to come,
- 2. Neglecting the day of grace,
- 3. Desisting from doing good,

2. The euill committed,
against

- 1. God, by disobedience.
- 2. Their neighbour, by hurt done.
- 3. Themselues, by consenting to sinne

3. The time lost; which is

- 1. Precious,
- 2. A benefite from God,
- 3. Irrecoucrable.

1. The shortnesse of life,
which

- 1. Flyeth as a shadow,
- 2. Fadeth as a flower,
- 3. Is onely certaine in vncertaintie.

2. The worlds vanitie,
whereby the

- 1. Couetous are deceiued,
- 2. The carnall lead,
- 3. The proud caught.

3. The space giuen to re-
pent, wherein

- 1. Our estate should be remembred
- 2. Our passage considered,
- 3. Our good forseene.

1. The giuing vp of our
accompt,

- When we must / 1. Thoughts,
answere for { 2. Wordes.
our { 3. Workes.

Things
to come,

2. The day of death,
which is

- 1. At hand,
- 2. Sure,
- 3. Vnsure.

The day of iudgement,
which is

- 1. The last doome,
- 2. To the euill fearefull,
- 3. To the good ioyfull.

The good thing

The small thing

The small thing

The small thing

The small thing

The small thing

The small thing

The small thing

The small thing



A short Dialogue betweene
Faith and the *Naturall man*:
concerning mans estate in the
world, and his departure from
the world.

Faith,



I thy beleefe
rightly ground-
ded? *Natu.* I pro-
fesse the name of
Christ. *Faith.* Ne-
ner tell mee of profession Dost
thou thinke of no other estate
but a bare continuance in this
world onely? *Natur.* Yes, I
thinke of another worlde to
come, and also of my departure
from the life present. *Faith.* I
would to God thou diddest in

heart, in truth and veritie; for
I feare thou doest deceiue thy
self. Nat. As how I pray you?
Faith. Because this is but a su-
perfiціаль conceit. Natur. How
know you that? Faith. Ma-
rie thy life is ledde in such secu-
ritie, as if thou mindedst no-
thing lesse, then þ time to come.
Natur. But may I not take
part in the pleasures of this
wozld and vse them when they
are offered? Faith. Thou maist,
for honest recreation: but vse
the wozld, as if thou vstedst it
not. Nat. I am of great birth
and parentage. Faith. True
honour is not of others, but of
our selues. Nat. But my house
is auncient. Faith. Then began
it by vertue, & by vertue shoul-
dest thou continue it. Nat. But
my progenitors haue flouri-
shed. Faith. True, but are they
not gone the way of al þ wozld?
and thou also must follow. Nat.
But I am in the flower of
youth. Faith. Yet remember

thy end, yowth is but a flower
that may soone fade Nat. But
there is nothing moze distant
from the end, then þ beginning.
Faith In the state of man it is
not so, wherein often we begin
and end together. Nat. But I
haue strength. Faith. Boast
not of strength. Some little touch
of sicknesse will make thee soone
stoupe. Nat. But I am health-
full Faith. Health is a blessing,
and therefore vse it well. Nat.
But I liue in great aboun-
dance. Faith. Then liuest
thou in great care. Nat. But
I liue amidst many delights.
Faith. Then liuest thou amidst
many temptations, and there-
foze take heede of them. Natur.
But I am in high place. Faith.
Then thou art in a slipperie
place. Natur. But I haue the
gouernment of many. Faith.
Thē art thou also seruant vn-
to many. Natur. But I haue
friendes. Faith. Trust not in
princes, trust not in any childe of

man, trust in God. Nat. But I haue riches. Faith. If riches increase, set not thy heart vpon them. Natur. But I haue honours. Fai. Then hast thou enuie also. Nat. But I am glorious in the world. Fai. Desire to be hid vnto the world, and knowne vnto God. Nat. But mee thinks I am wel. Fa. How can that be, liuing as thou liuest, in a vale of teares? Natur. But I hope for peace of mind. Fai. Then must thou bee a conqueror of thine own affections, Na. But I haue much laid by for many peeres. Faith. So sayd hee, whose soule was suddenly taken from him. Nat. Is our state then in this world so vncertaine. Faith. It is. Nat. Then will I hope for the life to come. Faith. In so doing thou dost wel. Nat. But what shall I doe in the meane space? Fa. Loue God with al thy hart, with all thy soule, with all thy strength: and thy neighbor as

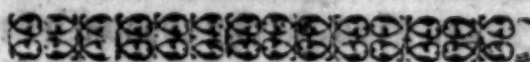
thy

thy selfe. Natur. For all this I cannot but affect the world, Fa. Is it not wonderfull thou shouldst affect the world, where of thou hast experience enough how troublesome, how transitorie it is. Nat. But it hath some pleasures, and those pleasures make me loue it. Fa. The worlds pleasures are fleeting pleasures, and intermixed with a thousande feares; but wouldest thou rayse vp thy selfe to the desire of true pleasures, which God hath layed vp for all that loue him, thou wouldest soone bee out of loue with these. Natur. Would to God I could once then set my delight vpon future ioyes. Faich Thy desire is good, but shall I tell thee, thou canst no more comprehend them whilst thou liuest in the loue of this worlde, then can a Prisoner shutte vpp in a close and darke dungeon, know what

is done in the Princes Court,
or a banished man in a forren
land, know what is done in
his owne countrey. Natur. I
cannot but confesse the world
hath much bitternesse, and yet
for all that, I am loath to leaue
it. Faith. Why so shouldest thou
desire rather to liue in continu-
all sorrow, then to be freed of
all griefe whatsoeuer at once
Natur. Death me thinks is euill.
Faith. No euill is glorious, but
death is glorious, and therefore
no euill. Natur. I cannot but
wish to liue long in the world.
Faith. Doth hee not seeme
foolish, that wisheth hee had
liued a thousand yeares a-
goe, and is it not a great fol-
lie to desire to liue a hundred
yeares hence? Natur. But these
companions, my Body and
Soule, are loth to depart each
from other. Faith. They are in-
deede seperated for a time,
but bee of good comfort, for
there will come a daye,

when

when they shall meete together, reioyce together. Nat. This doth much comfort me, I will now learne by the grace of God to dispose my selfe for my departure fro this world Faith. A heathen man coulde say, Miserrum est nescire mori, a miserable thing is it, not to know this, that depart wee must from this present world. Nat. I shall from henceforth lesse esteeme of the world then I haue done. Faith. God continue thee in this good minde vnto the end.



A Dialogue betwixt *Discontent* and *Hope*.

Discontent.



I Am moze miserable then anie. Hope. Others are miserable too,

wee all liue in a world of miserie. Discontent. But I moze miserable then anie, Hope. Leauē to complaine, deliuerance is of God, who will not faile them that call vppon him, Discont. I am in bondage, Hope. Remember there will come a time of freedom, Disc. But I am poore and helples, H. so was Lazarus who doth reioyce in Abrahams bosome, Discont. But I am afflicted in body, Ho. So was Iob, whom God loued, Discon. But I am reprobated in the world, and I feare infamie, H. Feare God, If the reproach be true, craue mercy for thy fault at his handes: If false, let thy own conscience comforte thee. Disc. But I haue lost the time, Hope. Indeed a great losse, but it is neuer too late, so that at last thou do well: Disc. But I am destitute of friends. Hope. God is thy friend, if thy reke be vpon him. Disc. But I

am wearie of this toyleſome
 world, Hop. Heauen is the ha-
 uen of reſt, Diſc. but I woulde
 be gone from it, I care not
 how. Hop. Fie Diſcontent, ſuf-
 fer rather a world of torments,
 then to be ſo faithleſs. Diſc. But
 I haue no other remedy. Hope
 Call for grace, caſt off this ab-
 iect feare with vaine thoughts,
 away with them: hearken not
 to the ſhamefull intisements of
 Sathan, Diſc. But I am full
 of troubles, Hope. So was he
 in the world, that is in glorie,
 Diſc. But death is very grie-
 uous. Ho. It is not ſo, but an
 end of griefe. In ſorrow thou
 ſhalt eat thy bread, vntil thou
 turn to earth, as if then ſorrow
 ſhould end, D. But I am ſor-
 rowful, H. ſorrow may endure
 for a night, but joy commeth in
 the morning, Diſc. But I
 eate the bread of carefulneſs,
 Hop. So haue all the ſeruants
 of God done. Diſc. But I
 haue often called. and ſee no

deſiuerance,

deliuerance, Hop. God will send
deliuerance assure thy selfe at
the last. Di. But I haue not
the possessions & others haue.
Hop. A competent measure of
wealth to retaine honest repu-
tation in the world, is suffici-
ent. Dis. But I waxe in age.
Hop. Then doth the time of
thy deliuerance draw on, Dis.
But I am olde and crooked.
Hop. Then make an end with
the world. Discon. But I am
pained with sicknes. Hop. The
health of the soule is most to be
desired. Discon. But I feare
death, Hop. Thou needest not,
for it shall not hurt thee, but
make thy happie entrance into
life. Discont. But I am loath
to leaue the world. Hope. Why
shouldst thou so be, seeing thou
art going to liue with Christ.
Discon. But I liue not in
that pleasure I see others liue.
Hope. Be content, remember
to whome it was said, Sonne
thou in thy life time receiuedst

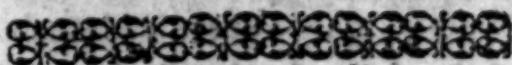
thy pleasure. Discont. But I
am euer vnder the crosse. Hope
So must all bee who will fol-
low Christ. Disc. But grieve
is present. Hope. But the re-
ward is yet to come. Disc. But
I often want mirth in this
world. Hope. God doth hum-
ble vs a little by want of world-
ly mirth, but blessed are they
who now weepe, for they
shall reioyce: we thinke them
happy that abound in all mirth
of the world, but Christ sayes,
Blessed are they that mourne.
Disc. Well Hope, Seeing
the case is such, and so full of
comfort in times of distresse,
whatsoever befall mee, I will
put my trust in God. Hope.
Then assuredly thou shalt ne-
uer faile, eyther in life or death,
in this world, or in the world
to come. Disc. In the meane
time the miseries of this world
are such and so great that for
ought I see they wil neuer end
vntill they end me. Hop. Why

shouldest

shouldest thou thinke so all these stormes may blowe ouer in time, put thy trust in God assuredly hee will neuer fayle the that trust in him. Disc. but I would know how I should go thzogh the griefes & crosses of this world. Hope. euen by a stedfast affiance in Christ, who said to his Apostle, gratia tibi mea sufficit, my grace is sufficient for thee Disc. my afflictions are great. Hop. Thou art not alone, go to Spittles and Hospitals, see there the distressed, looke abroad in the world, and thou shalt heare complaining in euery place, such is the miserie of the time, Disc. but flesh is frayle, and to suffer is grieuous, Hop. thou mayest remember the estate of Adam, and all his posterity, is to eate their bread in sorrow vntil they returne vnto the earth, Disc. tis true and here is my comfort that these troubles will haue an end, Hop. cast of timorous

doubts

doubts, take manly courage, serue God and feare him, how soeuer the world entreate thee hardly for a time, be thou well assured (relying vpon God) thou shalt haue ioy in another world that is worth all, Disc. well I will then goe through these miseries as I may, and relie wholly vpon him. Hop. The same God strengthen thee in the way and geue thee ioy at the end of the way, Amen.



A Dialogue between Presumption and feare.



Presump. I am more holy then others. Feare. So saide they who were most vnholly. Presum. But I am not so prophane as I see many men. Feare. What art thou that iudgeth? Pres. But may

I not glorie in my vertues ?
Feare. Glorie in God, presu.
But I haue more graces then
others, Fea. So had the ho-
ly Prophetes of old, and yet
did neuer despise others: de-
spise no man, thou knowest
what thou hast bene, thou
knowest not what thou shalte
bee. Pres. But I haue better
giftes then a number besides,
Feare. Take heed, thou know-
est not how long thou shalte
enioy them, S. Austen was
wont to sigh when he hearde
of the fall of others, because
without Gods good assistance
the same might haue come said
he vppon my selfe. Presump.
But I am sure all is safe.
Feare. So saide they who
counted themselues children
of Abraham, and are fal-
len, Presump. But I am
wise. Feare. So wert thou
if thou didst not say so. Pres-
ump. But I am happie :
Fear. S. Paul saith, let him that

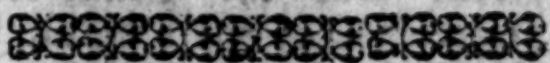
standeth take heed least he fall. Pr. But I haue many dayes to liue. Fear. No, thou hast no warrant for the least continuance. Presump. But I am strong and healthie. Fear. So haue many beene, and yet taken away in a moment. Pre. He thinks I should not passe away so soone. Feare. Why not, thou hast here no continuing Citie. Pres. But how should it fall? Fear. Hast thou not seene the tallest Oakes of the wood fall: the Angels themselves by pride? Pres. 'Tis true, but for all that I cannot feare. Fear. No canst thou? then is thy danger greater, the holy man Iob feared all his workes. Pres. But is it true that the state of this worlde is so mutable? Fear. It is mutable, and consider it well, and thou shalt find experience thereof to the full. Pres. Well, I wil make lesse reckoning of the world then I haue done. Fear.

Then

Then shalt thou doe well here
& hereafter. *Pre.* Now I see my
follie in being so confident. *Fe.*
Be careful, be careful: too much
selfe loue and boldnes hath vn-
done many. *Presump.* I will
not from henceforth despise o-
thers, nor glozie in my selfe.
Feare. Let him that glozieth
onely glozie in God, and know
this, that by how much the
higher thou art, by so much
shouldst thou be the more hum-
ble. *Pre.* Now I consider my
owne frailtie. *Feare.* This
consideration will make thee
pooze in spirit: and blessed are
the pooze in spirit, for theirs is
the kingdome of heauen. *Pre.*
But how shall I doe when
temptation comes? *Fear.* When
a vaine opinion of thy selfe
would pusse thee vp, then let a
good remembrance of thy fraile
estate pull thee downe, when
the tempter by too much abiect
feare would cast thee downe,
then let a remembrance of

Christes

Chyistes mercye rayse thee
vp:



A short discourse, wherein is
shewed the great commen-
dations of a peaceable course
of life, vnto which course of
life we are moued by a con-
sideration of our departure
hence.



TO passe ouer the
dayes of this
our pilgrimage
in peaceable ma-
ner, is, & ought
to be our Chri-
stian honest care. The holy
Ghoſt commanding vs to seeke
peace, and to ensur it. It was
Chyistes owne farewell from
his disciples: My peace I
leane vnto you. Whence we
may perceiue that, there is no-
thing moze agreeable with
the state of Chyistians then

peace,

Psal. 34.

14.

Ioan. 14.

27.

2. Cor. 13

11.

*Psal. 145.**Psal. 128*

peace, whose calling is a condition of peace, whose redeemer was the Prince of peace, whose enemy is the enemy of peace, whose conquest is everlasting peace. The name of peace is acceptable, warre and trouble is a punishment, but peace is a blessing, as the Prophet David sheweth, either if wee receive deliuerance from enemies abroad. Happie are the people that are in such a case, or quiet from discorde at home. And then shalt see thy childrens children, and peace vpon Israel: of both, the church wel prayeth, Give peace in our time O Lord. Amongst other differences whereby the children of God are discerned from the children of the world, this is not the least, that they are the children of peace. It was the harlot that would haue the childe diuided. Saule that had an euill spirite, had an vnquiet and troublesome spirit,

but

but *Dauid* that had a good spirit, had a spirit of peace. The ennious seede-man delighteth in nothing more then in sowing sedition and enuie in the mundes of men, as he neuer did more amongst Christians then in these euill dayes: the world is come to passe that one man doth not loue another. Saint Paule exhorteth that prayers and supplications, intercessions and giuing of thanks be made for Kings and all in authoritie, and why? That wee may liue a peaceable life in all godlinesse and honestie. Amongst the punishments of *Egipt*, that of the flies was not the least, which would not suffer the *Egyptians* to rest. In like maner amidst this worlds felicitie these combersome thoughtes are wont much to molest the worlds followers.

3 The graces that flow from Gods spirit are resembled often vnto riners and pleasant

swaters.

Want of
humility
the cause
of an vn-
quiet life.

Mat. 11

29.

waters. These rivers abide not on the higher mountaines, but haue their course through the lowest vallies. It is want of humility that makes men so farre from a peaceable state and condition of life. Our Saviour Christ exhorteth vs to learne of him to be humble and meeke, that so wee may find rest vnto our soules, that we may attain peace, but not ϕ worlds peace, the peace of God which passeth all vnderstanding, hominum, Angelorumque, both of men and Angels saith Austen.

4 Was it not follie in the Israelites, to desire rather to liue in the troubles of Egypt. then in the land of promise, where they might haue quiet, and time to doe their sacrifices vnto God? The same is the follie of many, who choose rather to bee moiling in the world about ambitious and contentions practises, seeking reuenge and glorie rather then to retire a lit-

tle to a peaceable state of life; wherein they might applie their soules to deuotion: Potes esse solus in multitudine, saith Bonauenture, si inania non cogites, thou mayst bee alone in a multitude, if thou think not of vaine things.

§ **S**toyes make mention of Arsenius, who of a glorious Senator, became a great louer of Christ, and contemner of the world, who was also saide to haue by a diuine oracle, this aduertisement: Fuge, tace, & quiesce, Arsenius flie, be silent, and giue thy selfe to quiet or peace. The more wee estrange our selues from the loue of this world, the nearer we draw to God: and if we draw neere vnto God (saith S. Iames) God will draw neere vnto vs: much familiaritie with men we shold auoide, and enter familiaritie with God and Angels, and often to commune, either De Deo, or cum Deo, of God, or with

1am. 4. 8.

God,

God. The most honourable estate of life, is to serue him: all our inferiour, eyther pleasures, or profits, for a time like some small cloudes passe to and fro, and are at last dissolued into nothing.

*Gen. 28.
20. 21.*

Rom. 3. 17

6 So wee haue as much water as will carrie the ship, or with iacob foode and rayment for their iourney: some competent estate to retaine honest reputation in the world: let God be our God, and let his benefits bind vs vnto him. An vnquiet or trouble some life, is their life who haue not known the way of peace, and may also feare a time of trouble to come. To liue religiously and peaceable before God and man, is their Christian conuersation, whose prayer is with the Prophet: that they may dwell in the house of their God all the dayes of their liues. Or with Ezechiah beseech God they may be gathered to the fathers in

peace.

peace.

6 If Christ did call worldly men to labors, and anguish of mind, they might answer as those in the Gospel: Lord haue vs excused: but calling them to undertake a sweete yoke, and promising rest vnto their soules, peace internall in the state of grace, and peace eternal in the state of glorie: how can they but find in their hearts to come, being so louingly called: and to passe their time in that peaceable course, which true deuotion is wont to afford the well disposed for their euermoring good?

Luc. 14.
18.

7 The bird, who for necessity is faine sometimes to stay vppon the earth, is notwithstanding for the most part soaring in the ayre, where she tunes many a quiet and pleasant dittie. In like manner for necessities sake onely our cogitations are sometimes on things here beneath: but our

chiefe delight should be higher, where is quiet, and peace of conscience; where no distracting thoughtes, which are wont to disturbe the louers of this world, do not come neere them: that are risen with Christ, and therefore seeke the things that are aboue where Christ sitteth at the right hand of God these haue a good conscience, iuge conuulium, a continuall banquet. tranquillitie of mind as a paradise of quiet, & contentation as a store house of treasure.

8 Now therefore seeing our condition of life is only certain in vncertaintie, seeing our time passeth away, as the prophet David saith, as nothing, and man disquieteth himselfe in vaine: why doe we not endeavour to attaine a retired course of life, and content our selues with our calling, be it but meane amongst men.

9 Wee know assuredly after all our climbing, howe wee

must

must, die wee must, where or when, we know not: one faileth in his full strength, being in all ease and prosperitie, another in the bitterneſſe of his ſoule, and neuer cateth with pleasure: both (ſaith Job) ſleep in the duſt, and the ſlime valley ſhal be ſwept over them.

Job. 21. 23

10 O good Lord that men ſould ſometimes conſider this, and leaue the purſute of this troubleſome world, which will neuer yeelde vs any other but certaine ſorowes, vncertaine ioyes, and followe Chriſt in weakneſſe, who is the way, the truth, and life: without the way we walk not, without the truth we know not, without this life we liue not. We follow him in lowlineſſe of mind: the reward of this following is reſt vnto our ſoules. Iacob layde the hande of bleſſing vppon Ephraim the yonger: and God (ſaith S. Iames) beſtowed the gift of grace vpon Ephraim too,

Mat. 11.

29.

Gen. 48.

14.

1am. 4. 6.

that is to say, the lowlier.

Psal. 27. 4

10 The Apostle S. Paul in euery Epistle where hee commendeth them to whome hee wrote to grace, hee commends them to pray: his vsuall stile is Grace and peace, as if where grace is, there peace is: as where the fire is, there heat is. Wherefore that same vnum petii of the Prophete, may be the vnum petii of euery well disposed man: One thing haue I desired of the Lord, that I may dwell in the house of the house of the Lord, or serue him peaceable all the daies of my life. Is it not a great blessing to liue peaceable and die peaceable? assuredly it is the Apostle tels vs godlinesse is great gaine, if a man be content. A special meane with Gods good assistance to obtaine this calme & peaceable course of life is to withdraw our selues from the inordinate and excessive cares of this world; from the too too

much

much delight in these earthly
affaires, which is called by di-
uines πολυπραγμοσύνη, a mul-
titude of worldly busineses.
We are often so far from spen-
ding all our time in providing
for the life to come, as we ra-
ther spend the least, nay almost
no time at all.

12 S. Iohn saith, Loue not
the world, and wee loue no-
thing els. Loue it so long as
we will saith Ambrose, Quas
non patimur tempestates? it
will peeld vs stormes enough.
We set our hearts on riches, do
they make the possessors euer
the quieter, euer the merrier?
no verily: and rich men know
I speake true.

13 Would we vnburden our
minds of some earthly desires,
and eleuate our thoughtes to
things aboue, shold we not find
much peace & quiet? vndoubtedly
we shold Moreover, what doth
trouble the world so much as a
selfe desire to please our selues.

1. Ioh. 2.

15.

Ambro. de
spe resur.

14. When Elias fled before
Jezebel, there came a winde,
but the Lord was not in the
winde: after the winde there
came an earthquake, but the
Lord was not in the earth-
quake: after the earthquake
there came a fire, but the Lord
was not in the fire: after the
fire there came a still soft voice,
and the Lord came with the
voice: God is the God of peace,
and therefore where God is
there peace is. Where a religi-
ous calme and quiet life is,
there God is. These tossing
and troublesome dispositions,
these fierie scorching humors,
are they not the workes of the
flesh: are they from that wis-
dome that is pure, peaceable,
gentle, easie to be intreated, full
of mercy and good fruits, with-
out iudging, as S. Iames spea-
keth: it seemeth not, if we may,
as we may (saith he) iudge the
fountaine by the water, the tree
by the fruit.

15 That men would once frame themselves to live religiously, to live peaceably. Christ saith, *Pacem relinquo vobis, Peace I leave with you,* my peace I give unto you.

Ioh. 14. 27.

Noah was an hundred yeres together busie about an Arke, to save him from the flood, we haue not so long to labour, in framing a peaceable and religious course of life, which will one day be an Arke for the bodie, & a tabernacle for the soule when we shall be safe in desce.

16 It is a world to see the baquiet disposition of some mens natures, who are either whining at Gods providence, because they haue not their owne wills, or otherwise in bitter conflicts, tossing and tossing, because they will bee ever in trouble with men: did these consider that the daies of their warfare are not long, and that they euerie day they arise are towarde an other worlde,

they coulde ſome endeavour to
paſſe over that ſmall time of
continuance yet remayning in
more quiet and contentment
both with God and man.

17 When wee heare that
God is juſt, we learne to feare
him, and when wee heare that
he is mercifull, we learne to
loue him, and to ſhew mercie
as hee is mercifull. So that
with feare and loue, wee
may go forwarde from ver-
tue to vertue. untill we grow
vnto a perfect age in Chriſt
Jeſus.

18 So that we ſee good daies,
good daies in deed, to wit, the
daies of all eternitie.

For the day of the Lord, that
dreadfull day whereof mention
is befoze made, it is reſembled
to the coming of a thiefe
in the night: well it may
ſpoyle and torment the care-
leſſe and the recheleſſe: but for
a wiſe houſholder who keepeth
watch and ward, and expecteth

1. Pet. 3.

11.

Pſal. 34.

13.

2. P. 13.

10.

the coming thereof, it shall passe away by him, and neuer hurt him.

19 The iust shall stand (saith the Wiseman) with great constancie, and shall lift vppe their heades, for their redemption draweth nigh. **There is no better counsell to be giuen to the world then the counsell of him who came to redeeme þ world; Watch and pray continually.**

20 And here may wee yet farther consider the meane to obtain this peaceable course of life, before mentioned.

What man is hee (sayth the Prophet) that lusteth to liue, and would faine see good dayes. Now for the meane keepe thy tongue from euil, and thy lips þ they speake no guile.

Let euerie one, saith S. Iames, be swift to heare, but slow to speake. The Wise man found it true by experience, in multiloquio peccatum, in much talke there is sinne: the solita-

Wis. 5.1.

Luc. 21.

28.

Psa. 34.

11.

Iam. 1.19

Prov. 10.

19.

rie talke of the Soule with God, is the safest of all: In silentio & spe erit fortitudo vestra in few words and in hope shal be your stay and strength.

21 The subject of our speech is either God, our neighbour, or our selues, our speech of God must be with reverence, of our neighbour with charitie, of our selues with humilitie.

Euery Countreyman is knowne by his manner of speech, those who are heavenly, their talke is heavenly, those who are earthly, their talke is for the most part earthly. The wench could say vnto Peter, Lingua tua te prodit, Why man neuer denie the matter, thy tongue sheweth whence thou art.

For the moderation of the tongue, the Wise man could say, Qui custodit linguam, custodit animam, he that keepeth

his tongue, keepeth his soule.
yea, and himselfe too in the
meane time from much vnqui-
etnesse in the world.

22 It is sayd of Vespasian,
that hee was neuer heard
to speake euill of any man
but mildly and louingly of al

The iust man is the first
accuser of himselfe, not the
first accuser of others: hee sees
not all hee sees, hee heares not
all hee heares if there bee a
worde spoken against his
neighbour, it is buried within
him.

23 As to speake seldome
at all, and moze seldome oze-
uer to the hurt of other, shall
bring a man peace at the last.
So to intermeddle little in o-
ther mens matters, not iudg-
ing vnadvisedly either their
doings oze sayings, is very a-
greeable vnto the same.

24 To beare with pa-
tience, the censure of the
worlde wee must, and

some-

Gen. 13.9

sometimes by our peace, as Abraham did his, goe to the left hand, or the right, as thou wilt.

25 To withdraw our selus from the desires of transitorie things, and apply our minds to the loue of heauenly, is that part of our life which we may call celestiaall or diuine.

26 Ancient Historiess make mention how much religious and deuout minded men haue desired to passe ouer their daies in this world, in some priuate and peaceable course of life.

27 It is sayd of Paphnusi-
us, that reiecting pleasures, he
betooke himselfe to the seruice
of G O D. Iohn the Egyp-
tian, of whome Saint Je-
rome speaking, wee haue
seene this Iohn sayth hee, in
the parts of Thebais, neere to
Citie Ligothe, liuing so de-
uout and calme a life, as was
wonderfull to consider, wholly
addicting himselfe to liue and

die to God.

28 Pambo, whome the diuine knowledge of holy Scripture made famous, and was therefore sought for to bee called to place of dignitie, hee vtterly refused the instant motion of those who came for him, and desired them to bee content, when they persisted with importunitie, hee would in no case hearken vnto them.

And heere wee may not forgette, that to the procuring of this peace, our conformance to the lawes and ordinances of publike magistrates, who are sette ouer vs by G D D, is verie requisite, for wee liue moze peaceably within lawes, then otherwise, and our obedience vnto them is required euen for conscience sake: The Prophet sayth, I pray for the peace of Ierusalem, they shall prosper that loue it.

In

in laudible constitutions tending to godlinesse and good order, what should wee else doe but shew our obedience: to disturbe Christian peace for the satisfying of our fantasies, wee may not without great offence. Wherefoze let euerie Soule bee obedient to the higher powers, for there is no power but of GOD. For a priuate estate, it was ones prayer vnto GOD. Domine da, quid vis, quantum vis, quando vis, Lorde giue mee what thou wilt, as much as thou wilt, when thou wilt.

Of this desire of hauing too much, it may bee sayde as the Prophet spake of Babilon. Foule desire, happie shall the man bee, that taketh thy little ones or first motions, and dasheth them against the rocke of Christs humilitie.

The poore Bee to gette home to her hie in a win-

die and stormie day, is sayd to flie low, and balast her selfe with some small grauell to keepe her downe. An humble minde, the beholding our selues in the glasse of humane frailtie, is not the worst course in our present passage.

Iob was not of their mind, who think it much to pcece together a pedigree, to make themselves within the compass of gentrie. When hee called corruption his auncientrie, and in effect, woones his offspring. A vaine thing is it to trust in the world, where the greatest clouds haue often the lowest ebs. A weak foundation is it to build vpon life, which as a bubble soone come & gone. A part of meane providence it is, to winne things temporall, and loose eternall. Our Saviour sayth, What shall it profite a man to gaine the whole world, and loose his Soule: the worlde a thing

transferte, the Soule an eternall being. Salomon saith. a peace of bread with quietnes, is better then a fatte oxe with strife: and is not a poore life fearing God, better then great riches without contentation?

Man sees the countenance, God the heart, man the deeds, but God the meaning. Truth needes no glorious shewe, which hypocrisie doth affect, and falshood sometime assumes, he is not a Jew that is outwardly so, the true circumcision is the circumcision of the heart. When we can doe little, we should not enuie those which can do better. When we haue little, wee ought not to repine at those on whom God hath bestowed more: the sum of all is, keepe innocencie, and do the thing that is right, for that shall bring a man peace at the last. The deuout mans life of all other is angelicall, whose body walketh on earth,

but

but his desire (as hath beene befoze shewed) are aboute in heauen.

29 It is a wondrous case to see how apt men are to debates and quarrels, at the least offences, sometimes rather taken then given, their stomacks are alott: they swell in malice, their heartes are so big, nothing will qualifie them as if men for the most part did nothing at all. regard one another, it is a disgrace they think to beare a little, or put by the least iniurie: the infinite, needles actions and sutes of law, which for some vile vnconscionable gaine, find some fit patrons abroad in the world doe much nourish this vnchristian trouble, and troublesome life of Christian men, who should affect nothing lesse.

30 They follovv on their course from tearme to tearme, till at last *Actio moritur cum persona*, the action dieth with

the partie: they can digest no small offence at all. they can account a lease of one and twenty yeares, as good (in a maner) as a state of threelines: and they see the weares out the Councellour, his client, the assurance and all, but no amendment at all is seene.

31 Were this well remembered, it would soone make men of another disposition then for the most parte they are. more patient, more peaceable, lesse contentious.

1. Cor. 6.
5.

32 Is there not a wiseman to iudge betweene brethren: We haue (God knowes) but little time to spend in the world what should wee desire more then to spend that little well deuoutly towards God, peaceable amongst men.

33 It was Iosephes counsell to his brethren, when they were returning to their own countrie, Fall not out by the way, go along together to your

Fathers

Fathers house quietly as fellow-travellers, lovingly as brethren.

34 Let onely loue of the life to come moue vs to serue God & beat peace with our neighbors, that so we may turne our good purposes to good practises, our practises to custome, our custome to delight, our delight to perseuerance, our perseuerance to liue to God, and to die to God.

35 For the better performance hereof, we should euery day more and more ware out of loue with this combersome world, the mutability wherof, is sufficiently before our eyes, and it were to be wished that the loue thereof were lesse fixed in our hearts.

There is such a noyse in the catching desires of riches, that we cannot heare the soft voice which calls vs to deuotion. There is such a noyse in mens deuises for the maintenance of

pride, as they cannot heare the soft voice which cals them to humilitie. There is such a noise in the multitude of earthly affaires, that wee cannot heare the soft voice which cals vs to thinke of heauenly.

36 We may be compared vnto these men who liuing neare the riuier Nilus, are saide, by reason of the hushing of the waters to become very dull of hearing, wee are so neare in affection to these transitory delights, as the Prophets trumpet-like voice will scarce be heard to moue vs to contrition for our sinnes.

We feele the troubles of the world, and yet for all that wee make the world our paradise: a strange case is it we shoulde set our delights amidst so many annoiances: when we might passe our course in peaceable manner with moze quiet with God and man: we tire and out wearie our selues aboute

straw and stubble, when God would giue vs Manna, if wee would come out of Egypt: wee are but puddle water with cost and care, and Christ bids vs take of the water of life freely.

Apoc. 22.
17.

37 We marnell at the rude and ignorant Indians, who for glasses and trifles, are saide to depart from the purest gold. But we neuer thinke of our own follie, which is far greater, who forgoe the treasures of heaue for very babes, things of small or no continuance, nay which is moze, with toyle wee follow this meane traffique, as the spider that exhausteth her bowels to make a slender web which is dissolued againe with euery raffe of winde, it is enough to astonish any indifferent man. to see the worldes blindnesse in this: when men might bee moze at peace, they neuer leaue climbing untill they take a fall, they look vnto plea-

sures

sures as they are comming to
 them, not as they are going
 from them, when they are
 wonte to leaue trouble behind:
 for the sting of this scorpion
 sinne is in his tayle But wold
 we walke the right path that
 leadeth to the accomplishment
 of this christian peace: then
 must we endenour to liue vnto
 him, in whome we liue, moue,
 and haue all our being: in God
 onely is the soule satisfied, of
 whome shee may truely say,
 Here is my rest, here will I a-
 bide for euer.

To be vnknowne vnto the
 world we need not care, seeing
 we are onely strangers in the
 same, the best is, to be knowne
 vnto God, and to haue as little
 to doe with the world as we
 can, for the religious godly life
 shall haue quiet in earth, and
 blessednes in heauen; when it
 ceased to be with Sara after the
 manner of the world, she con-
 ceined Isaacke her joy, when it

Gen. 21. 3

ceaseth

ceaseth to be with vs after the manner of desires naturall, wee conceiue peace of conscience, and ioy of the holy Ghost, that is comforts supernaturall.

We may at one biew behold the vncertainty of all earthlie thinges which are sometimes gone befoze we did fully possesse them of men in high estate the prophet saith, vidi superexaltatos, I saw them exalted, and a little after, quasiui & non sunt inuenti, I sought the but they were no where to be found, and of rich men, viri diuitiarum, the men of riches, as if he should haue said, serui diuitiarum, the seruantes of riches, they haue slept their slape and found nothing. Soone after death no reckening at all in a manner is made of either, none esteemes them when they are a while gone, and should they then haue cared for the world that cares so little for them? we see our

Psal. 37.
36. 37.

heartes

heartes to the world for verie chaffe, and God offers to geue vs millions for them, nay to haue our custom he geues here an assay of his marchandise, peace of heart, and ioy of the holy Ghost, who would not traffique with so good a merchant, that meanes no other but to do vs good indeed, and geueth vs heauen when we haue giuen him our harts, who is in heauen.

38 Wherefore it were to bee wished that men would once withdraw themselves from vnnecessary cares and desires in seeking too vehemently the vncertain riches and pleasures of this world, which are so much in request as they are In so doing might they not passe ouer the dapes of their pilgrimage more peaccably, more religiously, they might, they might.

39 Then might yong men from their childhood in fearing

God : old men now departing the world, by giuing good examples vnto others, all considering the state and condition of life it selfe, set forward to a happy end, which life is but as a flower. First it buddeth, then comes the blooming and flourishing, a little after it withereth and is gone. Wherefore man (sayth one) may bee well greeted with a threefold saluation. From childhood to thirtie, the greeting is, you are welcome. From thirtie to fiftie the greeting is, you are in a good day. From that time forward, Then God giue you a good departure; which (saith Seneca, the quieter it is, the better it is.

40 Now therefore gently to accomplish this iourney, to passe from childhood to youth, from youth to strength, from strength to old age, from old age to death, and so an end, as certaine riuers, by which they

Ro. 12. 18

Col. 3. 12.

are sayd by a still soft course to
ruine through a part of the
maine Ocean, and keepe their
owne waters, is a verie Chri-
stian and commendable condi-
tion of life, vnto which we are
mouued by the consideration of
the vncertaintie of life it selfe.
Let vs care little for the world,
that cares so little for vs, and
let vs crosse saile, and turne an-
other way vnto our long
home, euen as neere as we can,
with a still and peaceable pas-
sage. Saint Paul saith to the
Romanes, If it bee possible
haue peace with all men. And
to the Collosians hee sayth,
As the elect of God put on ten-
der mercie, meekenesse, hum-
blenesse of minde, forbearing
one another, forgiuing one
another, as Christ forgave
you: and aboue all things put
on loue, which is the bonde of
perfectnesse, and let the peace
of God rule in your hearts.
And last of all, taking his

leave

leau of the **C**ozinthians, it was with this louing farewell of peace, finally: Brethren fare you well, be at peace, and the God of peace shall bee with you.

41 Vnto him that can bring vs from peace temporall, to peace eternall. Vnto him that is able to direct vs in this course of life, to keepe vs that wee fall not, and to present vs faultlesse in the life to come, in the presence of his glory with ioy, that is, to God onely wise, with Iesus Christ our Sauour, and the holy Ghost, three persons, but one eternall and euerlasting God, bee all honour, and glory, & power, and domination, both now
& for euer-
more.

Laus Deo.

V 2

2. Cor. 13.

11.



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Y

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FINIS.



The Register.

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